

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., December 17, 1925.

NEW SERIES  
VOLUME XXVII. No. 51

Herbert Booth, son of the founder of the Salvation Army, now teaches the Bible Class at Miami, Fla., formerly taught by Wm. Jennings Bryan.

Congressman Langley of Kentucky, re-elected after being convicted of violating the liquor law, will not be allowed to sit in Congress, the other members forbidding.

Evangelist E. A. Petroff assisted Pastor W. M. Martin in a meeting at Chanute, Kan., lasting three weeks. About fifty were received for baptism. The pastor highly commends Brother Petroff as a great teacher and sound preacher.

Miss Mamie V. Spight of Ripley says their W. M. S. is working various ways to help foreign missions. Among others they have placed an offering box in the church to receive free will gifts to help lift the debt on the foreign mission board. This has been in operation for two months.

Dr. Wm. Lunsford writes:

Mr. John D. Rockefeller, noted for his kindness in many, many ways, and especially to Baptist Ministerial Relief Boards, has again favored the Relief and Annuity Board of the Southern Baptist Convention with a gift of \$100,000.00. Every dollar of this money is to go to the permanent fund of the Board, and only the income on the same can be used annually for the work of the Board. In this way, the permanent fund of the Board slowly climbs up.

Brother E. S. Flint has resigned at Coldwater and Arkabutla. He will do good work anywhere the Lord leads him.

Remember John Thomas Scopes? His lawyers seem to have let his case drop; and the hundred dollar fine is assessed against him.

Crime had become so common and outrageous among young boys and girls in New York City that a curfew law was adopted, effective Jan. 1.

Between sixty and seventy thousand dollars worth of eggs were recently destroyed in Ohio because they had been kept too long in cold storage. Some people's religion ought to go the same way for the same reason.

Pastor Childress, a student in Mississippi College, preaches once a month to Straight Bayou Church in Sharkey County. Last Sunday they put on the budget for the 1926 program, subscribing \$156.00. They had already provided for the local budget.

Dr. Webb Brame, pastor at Yazoo City, reports an educational building for the church an immediate prospect.

Plans are matured to finance it, costing \$35,000.00. This will also enlarge the present auditorium.

These good people are courageously facing the future after the destructive cyclone which visited their city. They propose to take care of the great loss sustained without calling for help from the outside.

She "thought it was her husband coming home late at night" did not save a woman in Berlin from a fine for hitting a man on the street by throwing a package of tomatoes from the third story window.

During the decade beginning with 1914 savings deposits in American banks increased from \$8,700,000,000 to \$20,800,000,000, while the per capita deposits jumped from \$99 to \$186 and the number of depositors from 11,000,000 to 38,000,000.

It is said that Dr. Mullins recently declined a pastorate offering twice the salary he is now getting, choosing to remain as President of the Seminary. Recently in a campaign for the Seminary Building fund in Louisville, the faculty is said to have given \$16,080.

A student of the Bible Institute in New Orleans was in a group preaching on the street and noticed a young man in the crowd whose face shone like a silver dollar. He said, "You are a Christian", and received the reply, "Yes, I got it right here a year ago on the street. You see that young fellow over there (pointing to one of the student preachers). He told me about Jesus, and I found the Lord right here on the street. I delayed going to Florida one day that Dr. Lee might baptize me. Then I went to Jacksonville and met some people of the First Church and we started preaching on the street down there. I was a Catholic, but I found the Savior right here on the street."

## THE UNFINISHED TASK

To complete the work for 1925 the following should be accomplished by December 31st:

1. The every member canvass should be completed and report made to the State Board office.
2. Every dollar pledged for this year's work, amounting now to about \$60,000.00, should be paid.
3. Every Baptist should make a liberal contribution to all denominational causes through the Unified Budget.
4. The State Board meets December 21st at 7 P. M. to lay out the work for 1926 and needs a statement from the churches showing what they expect to pay next year.

The above should be carried out vigorously for the following reasons:

1. The State Mission Board cannot pay all of its appropriations and be prepared to begin the new year without it.
2. The Home Mission Board cannot advance in its work with the tremendous indebtedness upon it.
3. The Foreign Mission Board will not know what to do in its January meeting.
4. The bonds on our denominational schools cannot be paid.
5. The indebtedness on our Baptist Hospital cannot be reduced.
6. The orphan children in our Orphans' Home cannot be fed and clothed.
7. Our aged ministers are not receiving sufficient support.

We are inclined to pick out one cause and magnify its needs. But the above statement is true with reference to all the causes. For this reason, every member should, by the close of the day, December 27th, clear his conscience in the sight of God by making such an offering as will properly express his gratitude for the manifold blessings received during the year.

We should start the new year 1926 with a clear conscience by meeting our obligations for this year and by exercising great faith with a large pledge for 1926.

R. B. GUNTER,  
Cor. Sec'y.



## OUR CONVENTION SERMON

By Dr. B. H. Lovelace of Clinton

## The Conquest of the World for Christ

1 Chron. 12:38; Phil. 1:27

My brethren and sisters, I earnestly crave an interest in your prayers as I shall try to speak to you. I have approached this hour, keenly conscious of its grave responsibilities, and of my own inefficiency to meet these responsibilities. I have never in my life more diligently sought the mind of the Spirit than in the preparation of this message. It is true, but none the less true, to say that these are crucial days in which we are living. The world today is in a state of chaos, politically, economically, socially, morally and religiously. And, what concerns us even more is, that there are unmistakable evidences of this universal state of unrest in our own beloved denomination. It is needless to say that such a condition is fraught with grave dangers, and at the same time challenging opportunities. I am not alarmed, though I am exceedingly concerned, and hopeful of the outcome.

This in my judgment is to be an epoch-making Convention; and feeling thus, my desire and prayer to God is that I may bring to you a message that will sound a worthy and constructive key-note. And with this end in view, I feel that I can render no better service than to emphasize the thought contained in the word suggested as the slogan for this Convention. The word Co-operation is indeed a meaningful word, that would automatically solve all of our problems, if properly understood and put into practice.

I have chosen as the basis for our meditation two passages of Scripture, one in the Old Testament, and one in the New: "All these men of war that could keep rank, came with a perfect heart to Hebron to make David king over all Israel." 1 Chron. 12:38. "Only let your conversation (manner of life) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27.

Each of these passages refers to an army, and each lays stress on the imperative importance of keeping rank, or co-operation. In the first instance Israel had been divided for seven years, and David had been reigning over Judah, with his capital at Hebron. The northern tribes had decided to reunite with Judah, and make David their king also; and the passage tells us how they went about it. The second passage refers to a far greater army, of which the Philippians formed a small part, and to which you and I belong; the great Christian army, sent out on a mission of world conquest, to make Jesus Christ king of the whole world.

It was a great forward move to make David king over all Israel. It united God's people, which was necessary for their own safety, and for the accomplishment of their mission in the world, and gave to them a great king. It was the beginning of the most prosperous reign in all Jewish history. But the anointing of Jesus Christ as king of the whole world is an infinitely greater and more challenging undertaking, and calls for far greater courage and consecration. Let us note some comparisons:

**I. These Men Who Came to Make David King Were Men of War.** A very common figure in the Scriptures. (1 Tim. 6:12; 2 Tim. 2:3; Eph. 6:11-17; 2 Tim. 4:6-8.) We are engaged in an age-long warfare, that dates from Eden, where victory is promised to the seed of the woman, and will not end until John's vision of the angel coming down out of heaven, and binding the old serpent and casting him into the bottomless pit, has been accomplished. The conquests of Julius Caesar, Alexander the Great, Napoleon, and all the other military heroes in history fade away into utter insignificance when compared to it.

"Like a mighty army moves the church of God; Brothers we are treading where the saints have trod;

"We are not divided; all one body we,  
One in hope and doctrine, one in charity."

What a glorious comradeship with the heroes of all the ages, past, present and future.

They were men of courage. It meant a great deal to swear allegiance to David as king. It takes even more courage to fight under the blood-stained banner of Christ. It takes courage to enlist. All of the tendencies are in the opposite direction. (Mt. 11:12.) Many lack the courage to make the unconditional surrender necessary. It takes courage to live the Christian life. The world, the flesh and the devil are arrayed against us, and the struggle is desperate. (2 Tim. 3:12.) We are called upon to go through the fiery furnace, and the lion's den, figuratively speaking. It takes courage to propagate Christianity. It is a war of conquest. Hence we need to hear God's admonition to Joshua, (Josh. 1:7); and Paul's admonition to the Ephesians. (Eph. 6:11-13.) We have too many cowards in the ranks; too many of the type of the ten spies, who measure difficulties against themselves, and consequently they are grasshoppers in their own eyes; and too few of the Caleb and Joshua type, who measure difficulties against the power of an omnipotent God. We need the faith and courage to go in and take the land that the Lord God omnipotent has bequeathed to us.

They were men of consecration. It meant nothing short of absolute self-surrender; the pledging of their all to David as their king. There is no such thing as conditional enlistment in the army of Christ. (Mk. 10:21; 2 Tim. 2:4.) "Neither is there any discharge in this war." (Eccl. 8:8.)

They were men of determination. They realized their foolish mistake in dividing the kingdom, and they were determined to correct it. It is not the mistakes that we make that prove fatal to the progress of the kingdom of Christ in the world, these are inevitable; but it is a stubborn unwillingness to recognize and correct those mistakes. Would that Southern Baptists in this crucial hour, when we are on trial before the eyes of God and the world, would realize the folly and danger of internal strife and divisions, and face outward to their task of world conquest, with a like determination to make Jesus Christ "King of kings, and Lord of lords".

**II. They Could Keep Rank.** They were organized and disciplined. They knew how to obey orders, and to execute the will of their commander. They knew how to keep step, and to present an unbroken front to the enemy. They had faith, not only in their king, but in each other. There is no unity of action without it.

Such organization and co-operation are imperatively necessary. They are necessary for the development of the individual. They distribute responsibility, and nothing develops like responsibility. This is the crying need of the local church today. Statisticians tell us that 50% of the nominal church members never darken the door of the house of God, 25% bear all the financial responsibility, 90% have no family altars, and 95% never put forth any effort to win a lost soul to Christ. If these figures are anywhere near the truth, I submit that one of our great problems today is to work up the waste material in our churches. Organization is necessary in order to secure co-operation. The outstanding difference between an army and a mob is organization. They are necessary for efficiency. Only that body is healthy and efficient in which all of the organs are functioning properly. Only that business is efficient that is organized, and run on a co-operative basis. But always let us keep in mind that organization is a means to an end, and not the end in itself.

Such organization and co-operation are feasi-

ble. It has been charged that Baptists, because of their polity, could not effect sufficient organization to carry out a great program. But our supposed weakness is in reality our bulwark of strength, because there is no army so invincible as an army of volunteers. Organization and co-operation are not incompatible with our New Testament doctrine of individualism, but lend themselves to it very readily. This was demonstrated beyond question in the projection of the 75 Million Campaign. The mighty sweep of that great forward movement challenged the wonder and admiration of the whole world.

This in my humble judgment is the crying need of this hour of our denomination's history. It was not the men of Ai who defeated the hosts of God in the conquest of Canaan, but the Achan on the inside of the camp, who had not kept rank with his brethren in observing the command of God. It was not the enemy on the outside that captured the ancient city of Troy, but the enemy dragged inside the city gates, concealed in the famous Trojan Horse. Our danger today, my brethren, is not from opposition from without, but mutiny and disintegration from within. Realizing this, let us make co-operation the watchword of the hour. It is a great word. It is the secret of success or failure in any line of endeavor. (Matt. 12:25.) It is the only way that Baptists can accomplish the task assigned to them. It is the New Testament way. God help us to walk in it.

How can such co-operation be secured? First we must have a great, challenging objective. Soldiers never learn the art of war in time of peace. But when the world's peace and safety were threatened by German militarism cantonments sprang up almost over night, and with a rapidity that startled the nations we had an army of two million men on the battlefields of France. But this great objective, as challenging as it was, is utterly incomparable to the objective that Jesus Christ set before His army in the great commission. (Matt. 28:18-20.) Then we must have a great morale. It was this that made the American army invincible in the world war, and it was inspired by the thought that they were fighting for the greatest government, and under the greatest flag under the shining stars of God. What then should be our spirit, when we remember that we have the eternal God back of us, with unlimited resources to draw upon, and the guarantee of victory to cheer us on the way. (Matt. 16:18; and Rom. 8:31.) With her commission sandwiched in between Divine omnipotence on the one hand, and Divine omnipresence on the other, it is nothing short of a positive disgrace for the church of Christ to even contemplate such a thing as failure. Then too, we must have a great incentive. Their incentive was to make David king over all Israel, ours is to make Christ King over the whole world. Theirs was to establish a temporal kingdom, ours is to establish a kingdom that shall have no end. (Isaiah 9:7; Dan. 7:27.)

**III. They Were Loyal to Their King.** "They were not of double heart." (Matt. 6:24; and 16:24.) This is impossible where selfishness reigns in the human heart.

Loyalty is the foundation-stone of the success of any cause. It is the ardor of a soul full of love to Christ that conquers. No divided, half-hearted army ever won a battle.

"From over hill and plain there comes the signal strain,

"Tis loyalty, loyalty, loyalty to Christ;  
Its music rolls along, the hills take up the song,  
Of loyalty, loyalty, yes, loyalty to Christ."

It nerves us for the conflict. The consciousness that the cause for which he is fighting is worth dying for, makes the soldier invincible. (1 Sam. 17:45 and 6; Esther 4:16; and Polycarp.) This was the secret of the marvellous record of the Southern Confederacy. With such a cause



as we represent, and with everything to gain and nothing to lose by dying for it, the slacker in the army of Jesus Christ is unworthy of the name Christian. (Matt. 16:25 and 6; Acts 20:22-4.)

Organization and co-operation are worthless without it. They are like a mogul engine without steam, or a street car without the electric current. Above everything else the heart of the soldier of Jesus Christ must be right. This was the secret of the dismal failure of Judas, and of Simon Magus. On the other hand, this fervid flame needs organization and discipline, to conserve its force, and enhance its efficiency. Valour may be disciplined, and the combination is irresistible.

It is the holy fire that burns out the human dross of selfishness, and welds all of the forces together, like the molten stream that flows out from the blast furnace. Such an army, fired with such a consuming passion and purpose, is sure to win in the conquest of the world for Christ.

And so, until we quit the battle field for the festal procession on the Coronation day, and exchange the helmet for the crown, the sword for the palm of victory, the breastplate for the spotless robe of righteousness, and stand with that innumerable throng around the great white throne, let us see to it that we too are "men that can keep rank, and are not of double heart."

I tell you my brethren, it is no time for Southern Baptists to talk of retrenchment. Let us take warning from the Israelites at Kadesh-barnea. (Luke 9:62.) With the urge of a great unfinished task behind us, and the urge of wide open doors of unprecedented opportunities beckoning us on, and the Divine urge of the great commission resounding in our ears, it is no time to beat a retreat; but to face outward and forward, and launch a mighty offensive in the conquest of the world for Christ. And as we go, let us go singing in our hearts as well as with our lips,

"Like a mighty army moves the church of God;  
Brothers, we are treading where the saints have trod;

We are not divided; all one body we,  
One in hope and doctrine, one in charity."

#### COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS May 1—December 1

	1924	1925
Alabama	14,830.61	6,521.14
Arkansas	253.50	100.00
District of Columbia	1,124.68	2,913.96
Florida	9,227.91	5,339.66
Georgia	24,488.29	11,734.50
Illinois		
Kentucky	32,631.15	16,279.30
Louisiana	7,740.65	4,406.30
Maryland	5,519.35	2,121.06
Mississippi	24,879.45	11,798.69
Missouri	13,335.31	9,302.49
New Mexico	200.00	723.50
North Carolina	17,043.75	16,445.64
Oklahoma	5,055.84	3,828.67
South Carolina	3,633.62	6,277.20
Tennessee	12,954.23	13,194.03
Texas	14,739.85	10,542.49
Virginia	55,433.50	26,503.96
Miscellaneous	2,762.17	9,565.75
	245,853.86	157,598.34

Last week was Educational Week in the Crystal Springs Church. Pastor Harrington had with him Brethren J. S. Deaton and J. E. Byrd, and Miss Minnie Brown.

Brother B. A. McCullough has been called to Florence, Dry Creek, Mountain Creek and Star, and will move on the field about Jan. 1st.

### THE PASTOR FEEDING THE SHEEP

By Eldridge B. Hatcher

(Continued From Last Week)

But feed your members not simply by your Sunday scripture reading but by your preaching, for the command is Preach the Word. That is, put the Bible in your sermons and make your sermon so completely a Bible sermon that your people can hear God speaking through them almost as truly as they hear Him speaking through your Bible reading. When the preacher reads the Scripture he gives simply the Scripture, its actual words alone. In his Bible preaching he gives the Bible translated into human experience, and if his sermon is simply the Bible truths made plain then God will speak through his message, and that is the highest preaching. In other words the Bible passages in the sermon should come steeped in the preacher's own experience and the audience can quickly feel whether his Bible passages are mere Bible quotations or have come through the crucible of his own daily life. "Total depravity is a very good doctrine said the old man if you only live up to it", and truly there are preachers—out in Montana—who seem to hold the doctrine that homiletical essays in the pulpit are sufficient and they faithfully live up to their doctrine. An old countryman, seated on a city porch and seeing a milk wagon stop in front, went out and lifted up his ear trumpet to hear and the driver seeing that funnel-shaped arrangement, poured into it a quart of milk. Wrong treatment! and wrong treatment many hungry congregations get from their pastor. Invitations to hear some sermons is like inviting a starving man to a picture show. The people come to church hungry. They should go away filled. A preacher announced to a vacant church that he could preach without notes, but that he did not mean greenbacks. Some preachers can prove that they can preach even without the Bible. What do you mix your paints with? was asked of a celebrated artist, who replied, "With brains". A pistol has been invented which fires an anaesthetic gas throwing the victim into immediate sleep and I have heard of sermons with gas that do the same, but I have heard of other sermons where the hungry sheep look up and are fed. Two women were crying—one yelling, "My pitcher is in the well", and the other was yelling, "My child is in the well" and, so in nearly all pulpits some yelling may be heard, but in some of them it is all about a pitcher and that often empty. A wagon rattles tremendously when nothing is in it, and so do some sermons, especially if there is no Bible in it. In a woman's college the lady who had charge of the telescope made the announcement, "Anyone wishing to take a look at Venus please see me", and there are preachers who generally seem to be trying to make the same announcement. What made Robert McChene the great preacher and pastor of Scotland? It was because his sermons and ministry were saturated with the scriptures. Think of a church feeding, week by week, upon the messages of such a preacher! Read Mr. Moody's sermons, with which he swayed America and Great Britain, and you will find them mainly explanations of Scripture. "Have you ever played Hamlet?" was asked of a young actor. "Yes", he replied. "Did you have much of a run?" "Yes—about six miles". They made him run, but no preacher was ever put on the run who made his pulpit a true sounding board for the Scriptures. People will cross mountains to hear the Bible genuinely expounded. Their hearts broken, baffled, tempted, anxious, despairing, guilty, cry out for the Word of God. We read in Acts that the whole city came together to hear the Word of God and that's what they come for now. "Do you take this woman to be your lawful wedded wife?" asked the preacher of the red-faced bridegroom. "That's what I kum fer", he blurted out, and what your people come for is not to see you perform but for to quiet some of their pangs

of soul hunger. George Muller was simply a Bible expounder in his preaching. Christ expounded unto the two men on the road to Emmaus, in all the Scriptures, the things concerning himself and no wonder they afterwards said, "Did not our hearts burn within us as he opened to us, the Scriptures". "My brother Able is so religious", said a man, "that he clasps his hands so tightly when he prays in church that he cannot get them open when the collection plate comes around", but a real Bible sermon will open tight hands and hearts also. In other words, saturate your soul with the Bible, through which you are ever listening for God's message, and then enter your pulpit, holding up this same Bible as God's language to your people.

But the pastor, not simply in the pulpit, but outside of the pulpit must feed the sheep. Like Junos' swans, his preaching and pastoral work must be inseparable. His entire church organization should be his agency for feeding his members. His Sunday School must be a Bible school. "You have a new little baby sister at your house, haven't you Bobbie?" "Yes", he replied, "but there were lots of things we needed more". But nothing much more do we need today than Sunday Schools with the Bible fires burning at their center, yea with the whole school aglow with the wondrous book, with every officer and teacher enthusiastically feeding upon the Scripture and leading the pupils to do the same, and every gathering and department of the school breathing an atmosphere of reverence for the book, every church meeting and deacons' and committee meeting and every social gathering of the church built around the Bible.

But not only the pastor in his Sunday scripture reading, and in his preaching and in his directing his church organizations, but the pastor out among his people must be ever feeding his sheep. He must carry bread and salt in his shepherd bag. Happy that church whose pastor knows how to visit. The dear old country preacher taking supper during an association partook of a glass of milk in which his hostess had previously dropped a little brandy. Accepting her invitation to have another glass he fervently remarked between his drinking, "My sister you ought to be grateful to God for such a fine cow".

The pastor's life among his people should be a translation of the Bible for them. In his daily walk they must see the Bible in action with his life breathing the spirit of the book and his character shining with the graces of scripture. Just as when visitors looked upon the statue of Apollos Belvidere, they would instinctively straighten up, so the members will catch from the pastor his enthusiasm for the Bible as he moves among them. I read that Vice-President Marshall died with his Bible in his hand and also that the famous artist John S. Sargeant, died with a volume of Voltaire the infidel in his hand, but the pastor must not only die, but also live with the Bible in his hand. It will prove to be his assistant pastor. Like settlers along the coast who never penetrate into its interior are those people who touch only the edge of the Scriptures, and the pastor will find many such persons in his homes. Some of your homes, like Niobe, will be all tears, clad, alas, in "the trappings and suits of woe". In homes of such gloom how welcome is the pastor with his Inspired Word. God uses the clouds to make his rainbows but most people in trouble see only the clouds. The Bible reveals the shining colors. What more beautiful than the sight of a pastor in a grief-stricken home, with the family around him with their crushed hearts, and he reading and explaining to them the Bible words of comfort and they listening to it as soldiers listen to birds singing between the battle's roar. Storms bring up treasures from the sea and so a home of sorrow is the pastor's supreme opportunity for introducing the word of God. Has sin captured some of your families? Plant the Bible in their hearts. Christ, when tempted by Satan,

(Continued on page 6)



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R. B. GUNTER, CORRESPONDING SECRETARY  
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RENEW PROMPTLY: Please send in your renewal promptly  
and give your old address as well as the new when writing  
us for a change. If you do not send in your renewal your  
name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions  
of 100 words, and marriage notices of 25 words, inserted  
free. All over these amounts will cost one cent a word,  
which must accompany the notice.

### HE SIGNIFIED IT

You have seen two Boy Scouts standing some hundreds of yards apart facing each other and making signs back and forth with a flag in each hand. They have learned, or are learning, a new language. You may have seen soldiers on duty at their posts doing something similar. Railroad trainmen have to do the same thing, for the noise of the trains prevents their speaking to one another in the ordinary way. Of course, all secret organizations have something of this kind which they understand but which others do not. Sign language is necessary for deaf and dumb people. It is their language, their method of communication. Sign language is necessary in some situations to convey an idea and to be understood. In other conditions it is adopted that it may be understood by the one for whom it is intended and may not be understood by others for whom it is not intended. It is a secret which is intended only for the initiated.

Now you will bear these things in mind when you come to read or study the Book of Revelation. It is a book made up of sign language. That is what is meant in the first verse of the first chapter of the book—"He sent and signified it by His angel unto His slave John." To signify means, of course, to make signs; and the book is a message in the sign language. There is a sense in which all language is sign language, but we are accustomed to spoken words and written words, and so we speak of other methods of communication as sign language. The American Indians were accustomed to this, for they were people of few words and had no written language at all. Their signs were made by motions, or by pictures. You may put it another way if you wish and say they were dramatic. Most of us do not understand their sign language.

But they are not alone in using sign language. The ancient Egyptian inscriptions are in the sign language, or pictures. The Babylonians are said to have done the same. The written language or characters of the Chinese today were originally pictures or signs. Every word is represented by some picture or object. They have no alphabet, or spelling as we have. But back to the Bible; and God's method of revelation. Much of it is done by signs or pictures. That is what a parable is. It is a picture of truth spoken that some might get the truth and that others might not understand it. "Without a parable spake He not unto them." The Old Testament has much of its teaching embodied in sign language, such as the tree of life, the tree of the knowledge of good and evil and on down the line.

Jesus is called the Word of God, because in His person and life as well as in His teaching He reveals God. The sun, moon and stars are for signs as well as for seasons. About Jesus Isaiah said, "The Lord himself shall give you a sign"; 7:14; again he speaks of an everlasting sign which shall not be cut off. Simeon said of

the child Jesus, "He shall be for a sign (an embodiment of the truth of God) which shall be spoken against". It is in line with this character of Jesus as revealing God's will that John says, "The only begotten Son" who is in the bosom of the Father he hath executed him; dramatized him; made him known by making truth palpable. In the same way the miracles of Jesus are commonly spoken of as signs; because they are God's sign language through which he makes himself known to men. They are the universal language to the initiated whatever tongue they may speak. They are understood as easily in China as in America. A man who speaks English alone is said to be protected by a wild sheik of the desert if he can use the sign language of a secret order to which they both belong. Signs are not dependent on ordinary methods of communication to be understood.

But coming back to the Book of Revelation, the book of all others in the Bible, which uses the sign language. Jesus sent his angel and signified, made signs to John, what He wished to tell him. If we ever understand the Book of Revelation we must study the sign language. Some of the signs most people can comprehend because they are simple. Much of the message of the book probably repeats in the sign form what had already been spoken in words or learned by association with Jesus and experience of His grace. But some of the message of the book—well many of us have got much to learn. But let us not forget it is sign language. It is not to be interpreted like ordinary speech.

The beginnings of the book are comparatively simple, but no word or incident is without significance, and none can be passed over carelessly or omitted from consideration if we ever get a proper understanding of the book. Like a primer, the first chapter is interpreted for us. We are told what the sign-objects stand for. The seven candlesticks, the seven stars. It is not hard to understand the meaning of a sword, which proceeds out of the mouth of the Son of Man. The purpose of a sword is known everywhere. The location of a sword, out of the mouth, makes certain what it is, particularly in the light of Paul's plain saying that the sword of the Spirit is the Word of God. The word is an appeal to the highest reason, and the deepest conscience of men. The Christian way of destroying sin and contending against every hurtful institution and false teaching is the word of God that goes forth out of his mouth. But the purpose of this article is to call attention to the fact that the Book of Revelation is in the sign language. If we begin here we can at least learn something of its contents. He sent and signified it.

### WHITE GIFT CHRISTMAS

The Sunday School of the Oxford Baptist Church is planning a White Gift Christmas Service. The program will be given at the regular preaching hour on Sunday night, December 20th. A similar service has been held for the last few years, and the money received has been given to various causes.

This year the Oxford Baptist Sunday School plans to raise at least \$300.00 at this White Gift Service, and to send this to the Foreign Mission Board as a special Thank Offering to be applied on the debt of the Board. The members of the Oxford Church estimate that this is their proportionate share of the indebtedness of the Board.

The members of the Oxford Church do not feel that this special gift to Foreign Missions is in anywise a violation of the expressed wish of the State Convention about the special offering for the Unified Budget. The Oxford Sunday School has been having a similar White Gift Service for several years, and it was only a question of choosing the object to which this special offering was to go. The suggestion that the offering go to the Foreign Mission Board to be applied

on the debt of the Board, was made by the Superintendent of the Sunday School, Dr. C. Longest, a man who, with his many duties as Registrar and Professor of Spanish at the University of Mississippi, finds time to keep in touch with Kingdom interests, and who keeps the work of our Mission Boards before the Sunday School.

Dr. Longest has appointed Miss Eugenia Campbell as Chairman of the Committee in charge of the White Gift Service for this year, and plans are being made to make this the most effective and beautiful Service yet given by the Oxford Sunday School on such an occasion. The children who sing Christmas carols at this service will later sing these carols at the homes of shut-ins on Christmas Eve.

The various classes of the Sunday School are making efforts to reach their proportionate share of the total of \$300.00, and there is little doubt but that the full amount will be reached.

Cordially,

—Frank M. Purser.

It is said that the gasoline taxes collected for a year in Mississippi will go beyond \$2,500,000.00, divided 50-50 between state and county.

The Finkbine Lumber Company, owning mills at D'Lo and Wiggins, in Mississippi, will bring logs from California by water to this State to be made into lumber.

Mrs. W. P. Holland is the first woman bank president probably in Mississippi, the Planters National Bank of Clarksdale. Her husband is one of the directors.

The Baptist Workshop is a new paper, the first volume of which appeared December 1st. It is the voice of the Baptist girls in the M. S. C. W. and sounds mighty good.

Rev. E. T. Mobberly resigns at Shuqualak and will begin his work with Purvis Church in Lamar County January 1st. Brother Mobberly is one of our best known Mississippi pastors.

Dr. R. B. Gunter preaches the dedication sermons for four churches in December, at Dundee, Maben, Coffeeville and Baldwin. More improvement is in evidence along this line than ever before.

The first unit of the new buildings of the Louisville Seminary will be ready about Christmas-time and a house-warming party will visit it on January 1st. The second unit, a dormitory, is fast being finished also.

First Church, Laurel, is building an \$8,000.00 parsonage for Pastor L. G. Gates, also installing a new pipe organ and will provide a parking place for cars, a play ground for children and other improvements at a total cost of \$50,000.00.

Brother R. W. Bryant goes from Gallman to Pinola the first of January, giving half time there and the other half to Strong River and other churches.

The editor appreciates an invitation to visit the pastor in his new field.

Rev. J. B. Parker, the new pastor of the Collins Baptist Church, filled his first engagement as pastor on last Sunday, December 6. His sermons on "Prayer" and "Wages of Sin is Death", were both enjoyable and helpful. The results of the first day's work were very gratifying, as twelve new members were added to the church.

Rev. Mr. Parker is very enthusiastic in his plans and expects large results from the support promised him. The other congregations join the Baptists in welcoming Mr. Parker and heartily endorse his plans for making a better town of Collins.



## TEXAS CONVENTION

By L. R. Scarborough

Texas Baptists have just closed one of their greatest conventions at Mineral Wells. The attendance was large, the spirit and program constructive. Dr. Groner made a great report of the year's work—nearly a million dollars raised for all causes. This does not include money sent to the schools directly nor for associational missions nor for Buckner Orphans' Home. The Southwide causes have received their 42 per cent of all the money sent in. More than 2,600 churches contributed, a larger number than heretofore. Around 600 churches are on the budget and contributing monthly. About 400 of these budget churches in their monthly offerings paid four-fifths of all the money paid in this year. Dr. Groner's report and leadership met with great joy and approval. The 1926 program recommended by the Executive Board was unanimously adopted—that Texas undertake to raise in 1926 \$1,250,000 which will be divided between Southwide and State funds on the basis of 45 per cent for Southwide and 55 per cent for State funds. This is an increase of 3 per cent for Southwide causes over last year. Each participating cause in the state will receive a certain per cent of all the moneys received for State causes. The Southwide causes will receive the percentages adopted by the Southern Baptist Convention. The purpose of the Texas forces is to go on in for a vigorous and aggressive twelve-months' campaign to budget all the churches possible during the year. The mind of Texas Baptists, as never before, is set on doing this thing.

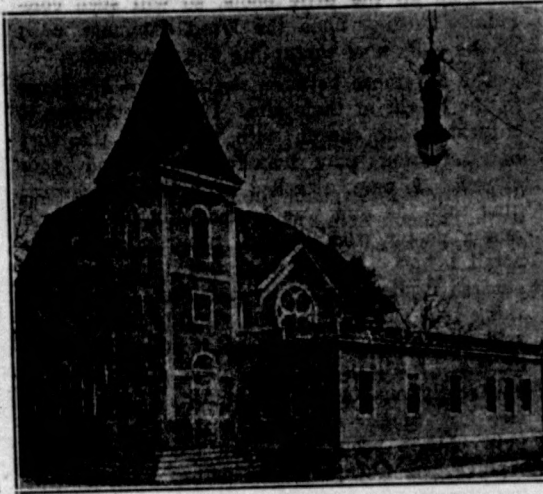
The First Church, Fort Worth, sent messengers again. Their messengers were refused seats almost unanimously at Galveston two years ago and again unanimously at Dallas Convention a year ago; in September they were refused seats in the Tarrant County Association by an overwhelming majority; but they came again for seats in this Convention. The Convention by a vote of around 2,000 to between 100 and 150 refused even to consider the matter. The Convention promptly by a vote of 15 or 20 to 1 refused to take up the time of the Convention in even considering it. This ought to dispose of this matter. Texas Baptists are constructive, orthodox, missionary, evangelistic and co-operative; and they will have nothing to do with obstructionists.

The Convention voted unanimously to set apart December 20th for a great free-will offering for Foreign Missions. The B. Y. P. U. Convention at Waco voted to raise a dollar apiece for every member, which would amount to \$110,000.00. Great encouragement is coming to this movement. A number of brethren and sisters have already agreed to give a thousand dollars apiece. One agreed to give \$2,500.00 to this special love offering for Foreign Missions. It is believed that this offering will in no wise interfere with the campaign for the co-operative program of Southern Baptists. We mean that it shall not interfere.

The Convention set the first two weeks in January for the every-member canvass for the co-operative program for Southern Baptists. A fine spirit is on to carry it out in a great way.

The brotherhood may be assured that Texas Baptists are going on unitedly, except for a few obstructionists, to stand by in a great way all the causes. The Convention was forward-looking and everybody went back home to do his best for the Master and His causes.

Brother James A. Chapman gives up Pleasant Hill Church and serves Strong Hope and Bethel Churches in Copiah County, half time to each church. His address will be Wesson, R. East. Strong Hope will build a pastor's home at once. At Bethel a Christmas offering of \$20.00 was given to Foreign Missions. The other churches will do likewise.



## GRIFFITH MEMORIAL CHURCH

This church house in Jackson has been enlarged and improved, but it is one of the fullest and busiest places in the city.

Brother Tom Tomlinson is pastor, and has done here probably the best work of his life.

## DAILY PRAYER MEETING AT PONTOTOC

According to reports reaching this office from Pontotoc one of the liveliest services connected with the Pontotoc church, Rev. E. L. Davis, pastor, is the Noonday Prayer Meeting. Requests for special prayer are received from far and near and are read in these meetings and Pastor Davis' people join with him in a special petition for various interests and individuals scattered far and wide. Individuals or churches are invited to forward requests for prayer to Pastor Davis. These requests, according to the reports, will receive the same attention as local requests and the praying people in Pontotoc assembled in their noonday service will pray specifically for the interests or individuals mentioned in requests. People of all denominations and of no denomination are privileged to send requests. Mail them to the pastor, Rev. Ernest L. Davis, Pontotoc, Miss.

## BOOKS

Life of Wm. Jennings Bryan, by Genevieve Forbes Herrick and John Origen Herrick. Any book that gives us the story of Bryan's life is bound to be interesting, for he lived a many sided life, associated with great and small people, had a genuine human sympathy, was a devout and practical Christian, served his generation as statesman, soldier, lecturer and editor. He had a wide acquaintance with the world and a large share in its work. All these things one finds set forth in the book in an interesting way. The style is too much that of a superficial reporter, not always showing the best attention to the King's English and none too familiar with the religion of Mr. Bryan. It seems to have been hastily prepared to sell soon after Mr. Bryan's death. But it is well worth reading. It is published by Buxton Publishing Co. of Chicago and has a number of excellent illustrations.

Everlasting Salvation is a volume of sermons by Charles Forbes Taylor, known as the Boy Evangelist. These are real sermons and they are full of Gospel truth. They deal with the great gospel themes and will do anybody good who reads them. A correct idea of their character may be gotten from the titles (which cannot be said of all sermons). Here they are: Can a Person Be Saved Instantly? Can a Person Once Saved Ever Be Lost? The Unchangeable Christ; The Science of the Unseen; The Cost of Salvation; Three Kinds of Knowledge; The Man of the Hour; What's In A Name? Movies and The Home; and What Is Patriotism? It is published by Revell and sells for \$1.00.

## The Revival, by W. A. Tyson

This book is by a Georgia Methodist preacher, who is said to be making good as an evangelistic preacher, though remaining in the pastorate. The subjects which he discusses cover the whole field and deal with matters in which live pastors are now deeply interested. They are Preparation, Organization, Publicity, Music, Sermons, Attitude, Personal Workers, Objectives, The Evangelist, Conservation, Prayer, Cooperative Revivals, The Field and Revivals in History. It is published by the Cokesbury Press—price \$1.50.

## Religion of Undergraduates

This is by Rev. Cyril Harris, Episcopal, who has had experience with college men while university pastor at Cornell. It is said that more than fifty leading educators, clergymen and recent graduates have read the manuscript and have affirmed that it is true to fact. Certainly there is no more interesting or important field for a religious survey and study today than among the students and teachers in our colleges. The book is published by Charles Scribner's Sons and sells for \$1.25.

## Young People's and Adult Departments

The Sunday School Board and all its men are constantly on the job. This is one of the new books from our board, written by Arthur Flake, one of the best known Sunday School men in the United States. Like some of the others he got his start in Mississippi. Evidently he is still a student and a practical worker. This book gives the best results of the efforts to organize the Sunday School into departments, and deals with it in a first hand, practical way. It sets up the proper standards to work to, tells how to organize, discusses the officers of the departments, sets out certain principles, tells about the teacher, also the building and equipment, the assembly, training of workers, evangelism and the co-operative work of the denomination.

## Play Fair Professor

This is a plea for our young people in the colleges and is by Dr. Wm. Russell Owen of Macon, Ga., who is both interested in them and popular with them. He is a brilliant writer as well as speaker, and is here showing some of the pitfalls of college youths and the obligation of those who teach them. It is published by the Sunday School Board of Nashville.

## Stepping Heavenward

"Stepping Heavenward" by Mrs. E. Prentiss, is a book originally issued more than seventy years ago. A recent reprint has been brought out by the Judson Press. It is the diary of a woman's life, the record beginning with the young girl of sixteen; buoyant, quick-tempered, enthusiastic, true and sincere, and extending through all the experiences of young womanhood, married life and happy matrimony. Were it not for the dates along the pages one might think it a story of present day life, for in it are found young ambition and desire, love, disappointment, marriage, struggle, happiness, sorrow, birth, death. The present generation of young people does not perhaps, generally exhibit the intense interest in Christian development and growth which glows in this young heart, but aspirations for goodness, and desire for spiritual excellence must be the result of the perusal of this record. It is a charming story, and one that is not likely to be laid aside until the last page has been read.

Pastor A. A. Hutto of Jackson, Ala., rejoices in one of the greatest revivals ever held there, though conditions appeared very unfavorable. Dr. R. G. Lee of Charleston, S. C., preached, and everybody knows he is one of the best, believing the whole Bible with his whole soul. Thirty-four were added to the church, making 107 in twelve months.



(Continued from page 3)

had always ready the appropriate Scripture for each attack. He did not need to hunt it up. Are you training your members to have the Bible in their hearts ready as a defense, against temptations. Much of a pastor's toil and worry would prove unnecessary if he would only induce his families to put the Bible in their homes and lives.

It was said that whenever the Goddess came to Thebes she always left flowers springing up in her path; but, think! of the pastor who, whenever he goes among his people, leaves the light and music of the Bible along his path. But your richest Bible trophies in your homes will be the children. Rev. E. J. Richardson, whom I knew in Virginia, writes in the Religious Herald, about a little blue-back Testament that his father bought for him when he was a little boy, and he says, "I believe that that Testament, costing only a very small sum of money, had much to do with shaping my character and helping me, about ten years later, to accept Jesus as my Savior". A Bible in the hands of a child is often like a match to a magazine. The parents when asked why they built the bed for their children so high replied, "So that we may more easily hear them when they fall out", and verily there are parents—and pastors also—who show almost equal heartlessness as to the spiritual welfare of the children. Give the children the Bible early in "the morn and liquid dew of their youth". That noble woman, "Catherine Booth", the head of the Salvation Army, writes that when she was a child of seven she used to stand on a stool and read and memorize the Bible, under her mother's direction, and that before she was twelve she had read the Bible through eight times from cover to cover. We are told that all her life she had this same eager love for the Scriptures and her last gift to each member of her family was a Bible into which, with great difficulty and much pain, she traced her name, and also the words, "The last token of a mother's love".

As electricity long gathering in the clouds finally bursts into a storm, so also in our young people are gathering habits and unholy tendencies which will one day break into disaster. The Bible in their hearts is the only remedy. An advertisement read, "Bull dog for sale—very fond of children". Yes, I have known pastors of the same sort, bull dogs very fond of children. How fortunate was Timothy whose mother and grandmother had trained him from a child to know the Holy Scriptures. At the Blue Mountain public school two sessions ago, I asked the children to read the book of Mark and to answer certain questions in it and the request precipitated a small epidemic of Bible study in the town with the parents drawn into it by the children. Like birds hidden among the leaves so let the pastor get the Bible hidden in the souls of the children and the glad notes will make the sweetest music that the homes ever heard. The heresy and inidelity so rampant today is simply the harvest from the neglect of the Bible in a former generation. Give the Bible to the rising generation and the next generation will take care of itself. John Ruskin tells how his mother persistently taught him the Bible. The pastor must awaken the parents.

But many old people in your neighborhood as well as the young will welcome Bible instruction. You can set your whole community to read and feed upon it. Like a wise general you must prepare for and direct the movement. You would be startled to learn how many individuals in your community have no Bibles of their own which they alone use. Can you supply them? Through a committee, gather a list of those who will start reading the book, then distribute questions and collect answers. Preach about the book. Select a month as the time for reading. Talk about it in your visits. Set your people to discussing it and verily the sacred contagion will spread, and as an inrushing tide fills and swal-

lows up all the little pools, so will such community feeding upon the Word eliminate many of the evils now corrupting the community.

The difference between pastors is a difference in the height of their aim. If you determine to saturate your church with the Bible the very determination may transform you and your church. A man, attacked by a lion, discovered alas that his gun was loaded only for rabbits, and a pastor with a small program will hit a small target. Edison when asked his secret of success replied, "I try to think of the biggest thing that can be done and then do it". A man said to Clayton Cooper, a great builder of Bible classes, "I will join you in Bible study work if you really meditate a big thing". "Not failure but low aim is crime", said Lowell. What is your church program? Are you dreaming of constructing a great Bible-loving, Bible-practicing church. You will find your people eager for it. Starlings go in flocks, we are told, but eagles fly alone. Have you the eagle eye?

Our great Southern Baptist host is at a standstill and in confusion. Missionary debts are leaping to frightful figures; our missionaries stand appalled, scores of volunteers are crying, but unable to be sent; our people are utterly apathetic and the Southern Baptist ranks show signs of panic and flight. We need to get down amid the roots of our Southern Baptist life for something fundamental and permanent. I believe there is only one call that can stir the Southern Baptist heart now and that is the call of Him whose voice can wake the dead. If Southern Baptists will take down their Bible that they may enable God to speak to them through His word they will get a call, I believe, that will set them aflame. If this Convention should inaugurate a movement among Mississippi Baptists for the study of the Bible during the coming months to study the two great Bible truths, the goodness of God in His redemptive program, and the response of the early New Testament Christians to the goodness of God. Such study would kindle the fires of gratitude and love and the Savior's voice coming through His Word would melt our hearts. Such steady feeding month by month, upon the word would mean new life for Southern Baptists, a new era, a new world advance. Who can save the day? The pastors of Mississippi can take the lead. Her pastors can change the present threatened rout into a charge that will enlist the entire Southern lines and swing them on and up to an immortal triumph. They can kindle a fire that will burn up the present apathy and skepticism and start a conflagration of liberality and missionary zeal that will be world-wide.

At the Battle of Manassas in Virginia, the first battle of the Civil War, the Southern army was thrown into wild and precipitate flight, General Jackson's forces were just coming on the field. General Bee, panic stricken and leading the retreat, with his army rushing pell mell about him, cried, "General Jackson, they are beating us back". Jackson, without a quiver, brusquely replied, "Well, we'll give them the bayonet then", and there Jackson stood, with his little army about him and the flying Southerners cried, "Look at Jackson standing like a stone wall! Let us rally around the Virginians". And they did. The lines were re-formed, the oncoming Northern tide was checked and thrown back into pandemonium and one of the most signal Southern victories of the war was won. Mississippi Baptist pastors can turn the tide. How? By setting the Bible ablaze in their own souls and in their churches.

Pastor J. H. Hooks is beginning his third year at Belzoni. In two years 118 new members have been received, nearly \$25,000.00 raised for all purposes, A-1 Sunday School maintained, 34 awards given in training courses. Revival meeting begins January 31; J. W. Mayfield assisting. Prayer is requested.

## "THE GOOD OLD DAYS" AND THE NEW METHODS OF DENOMINATIONAL FINANCING CONTRASTED

By C. E. Burts, General Director Cooperative Program

Dr. Alldredge's figures show that during the 75 Million Campaign we raised \$12,405,490.24 for foreign missions, whereas during all the 74 years previous we had contributed to this great enterprise only \$12,510,214.64. Corresponding figures for home missions show \$9,031,068.20 and \$9,182,267.90. During the Campaign period our schools gained in property, endowment and other assets \$22,868,030, while during the 74 years preceding that time Southern Baptists had accumulated in property and endowment for their schools only \$23,267,389. (Much of the increase in the assets of our schools, however, came in gifts by non-Baptists who contributed in special community campaigns, while some considerable amount came from great philanthropic agencies such as the General Education Board.)

In 1920, just as the Campaign was getting under way, our hospital property was valued at \$3,689,728.17, while by 1925 it has grown in value to \$7,577,996.57, though community pride induced a number of non-Baptists to make contributions to our Baptist hospitals as well as to our Baptist schools.

But our gain in baptisms has kept pace with our improvements in methods of financing our work, for our forward movements have emphasized soul-winning along with money raising. During the five years immediately preceding the Campaign Southern Baptists baptized 714,333 persons, or an average of 142,866 annually; while during the five years of the Campaign our baptisms numbered 1,037,550, or an average of 207,510 annually. This means that 323,217 more souls were won to Christ at the same time we were stressing money and better Kingdom finances than in any other similar period of our history.

What we need to do now as we come to the Every Member Canvass for 1926 is to give the Cooperative Program a fair chance to show what it can do in the solution of our Kingdom problems by putting it on in a thorough-going fashion in every Southern Baptist church where it is at all possible. If the date recommended by the Program Commission or the state office can not be followed exactly, then select the best time possible. But by all means put the Canvass on and give every loyal Baptist man, woman and child an opportunity to support the whole program of Jesus Christ regularly during 1926, in proportion to their ability.

## PROHIBITION AND ATHLETICS

The drinking man or boy cannot do much in athletics. Walter Johnson has been in baseball for eighteen years. Ty Cobb, of the Detroit Tigers, and Zach Wheat, of the Brooklyn Robins, have been playing for more than fifteen years. They have taken care of themselves. Ty Cobb says: "No drinking for me—it slows me up and dims my batting eye." "Hurry-up" Yost, football coach at the University of Michigan, says: "I have been a total abstainer all my life. During the past thirty years I have been connected, as a player and coach, with college athletes. I know the evil effects of alcohol on the moral and physical life of any one who uses it. I have never observed any good trying to train or develop one who uses alcohol. A boy or young man who drinks does not give himself a fair chance." It is not worth everything to be a great athlete—but it is worth something to a young man—and athletics and drinking do not go together.—Ex.

The church at Brookhaven puts on a budget for 1926 of \$14,400 for local expenses and denominational work to be divided equally between the two.



# Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## The Early Church

Some very interesting things follow, as the result of Pentecost, in the life of the early church at Jerusalem. So far as Baptist church history goes, this was the first Baptist church at Jerusalem, and it is in the light of this fact that I am calling this church the early church. In the experiences of this church on the day of Pentecost and the days immediately following we note at least four things that characterized this church.

There is first of all, oneness of heart and soul. "And the multitude of them that believed were of one heart and soul". Every interest of this church was the interest of the multitude of them that believed. They were of one heart and soul because they believed. Right here we put it down as the profoundest conviction of our soul that the unity of those that believed, the unity of the church, is based on belief in Christ, and where there is no belief it is utter folly to talk about unity of purpose and action.

This leads me to say that the quality of our church membership is far more important than the quantity. Many of our churches are suffering from a plethora of unconsecrated church members, who seemingly have never seen the Lord. The vigor and health of our churches is absolutely dependent upon a regenerated church membership. Gideon and his three hundred consecrated men were far more effectual than the thirty thousand lukewarm and half-hearted men with whom he first started. The three hundred were powerful because they were of one heart and soul. The greatest need of many of our churches today is oneness of heart and soul. We need to step together but we shall never be able to step together until we are of one heart and soul. How can two walk together except they are agreed? What concord hath Christ with Belial; or what portion hath a believer with an unbeliever?

If we are to judge some men by the fruits their lives are producing we would be forced to the conclusion that they have not seen the Lord. All the discord and strife and dissension engendered and promoted by the strife-mongers of today has but one logical explanation, viz: they are lacking in the one essential thing—regeneration. The multitude of them that believed—THAT BELIEVED—were of one heart and soul. The church that has oneness of heart consists of men and women who are in Christ, who know Him by direct and personal experience and have yielded their hearts and lives to Him. There can be no such thing as unity of practice without unity of belief. As well try to get a tree to grow without roots as to try to get a man who has not seen the Lord to co-operate in a great denominational program. I am not saying that all who do not co-operate in kingdom enterprises are lacking in the grace of regeneration. Some fail to co-operate because they are uninformed. But no informed, regenerated person will refuse to share the responsibilities of his church with his brothers and sisters in Christ. Co-operation is based upon two things: Regeneration plus information. The man who refuses to co-operate in kingdom work is either deficient in heart or head. If his heart is wrong it will be impossible to get his head right, but if his heart is right it will be an easy matter to inform and enlist him in the Lord's work.

The second thing that characterized this early church was: Liberality in gifts. "And not one of them said that aught of the things which he possessed was his own; but they had all things common". Note that they had the right conception of Stewardship. They look upon their

material substance as being possessions, only. They recognized that God was sole owner. "For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need".

The secret of their liberality is revealed in last clause of Acts 4:33, "And great grace was upon them all". Where grace abounds in the hearts of the believers, there is also an abounding liberality. Christ was the embodiment of grace, therefore, he offered himself, gave his life that we might live. Spontaneous, irregular giving is usually the result of excitement, enthusiasm, overwrought zeal; but systematic, regular, persistent giving is the result of God's grace in the heart, that leads us to recognize daily, his divine ownership.

The third thing that characterized this early church was: Its soundness in the doctrines. "And with great power gave the apostles their witness of the resurrection of the Lord Jesus". A church's power and usefulness is in proportion to its credo. This church made a deep and lasting impression on the world because they believed in the most vital doctrine connected with the Christian faith, viz: the resurrection of the Lord Christ. They could truly say "We have believed, therefore, do we speak". A weak and sickly church is a very disgusting and pitiable object, and all the more, when its sickness is due to error in doctrine. This church had a thorough-going faith and went forth in unity of purpose, as flaming evangelists of the truth, conquering difficulties and winning victory over sin. The churches that are impressing the world today are churches that believe the old book, and who have caught a vision of the risen Christ and the need of a suffering world. Guesses, criticisms, doubts, carry us nowhere. It takes a vital faith in the vitalities of the gospel to carry on. It was said of the church at Thessalonica, "For from you hath sounded forth the word of Lord, not only in Macedonia and in Achaia, but in every place your faith to Godward is gone forth". If we would go forth in conquest of this world for Christ, we must needs go in faith.

The last thing characteristic of this early church was its power. "And they were all filled with the Holy Spirit, and they spake the word of God with boldness, and with great power gave the apostles their witness". The power of the Holy Spirit was upon them all. They had met the conditions, therefore, we do not wonder that the Holy Spirit was pleased to honor them. They were of one heart and soul; they had proved the sincerity of their love to God; they believed the doctrines which had been proclaimed through prophets and apostles and the Holy Spirit came upon them in great power.

I have tried to point out in this article some things that were found in the early church at Jerusalem that seem to me to be conducive to growth and progress. If our churches were of one heart and soul; if they were as careful to give proof of their love for Christ and His cause as was this early church—through its liberality; if they were as sound in the faith, believing all the cardinal doctrines to which this church held tenaciously; the power of the Holy Spirit would come upon them and they would give witness to the things of Christ in a wonderfully telling way! I believe this is one of our great needs today, and it can be brought about only through consecrated, spirit-filled men, upon whom God has placed the responsibility of proclaiming His

word. We must be men wholly given to the leadership of the Holy Spirit, having lived such lives that the Holy Spirit will be pleased to honor us with his constant presence. Such leadership will develop a church of one heart; liberal in its gifts; sound in the doctrines and powerful in witness.

## RECEIPTS OF FOREIGN MISSION BOARD FOR SEVEN MONTHS ENDING NOVEMBER 30th

	1924	1925	Cooperative
	Total	Designated	Program
Ala.	28,454.39	2,790.93	15,084.81
Ark.	8,100.00	2,214.71	5,425.00
D. C.	1,831.80	1,200.00	4,066.76
Fla.	12,657.70	14,696.76	12,704.70
Ga.	46,713.50	9,383.30	25,495.10
Ill.	200.00	276.70	
Ky.	60,300.91	6,628.73	45,951.51
La.	9,909.30	666.03	10,342.57
Md.	8,599.75	3,300.56	7,697.42
Miss.	41,831.63	4,037.66	29,437.17
Mo.	22,589.35	5,149.38	21,538.11
New Mex.	202.00	319.75	1,499.63
North Car.	32,145.73	13,288.66	26,467.68
Okla.	9,444.98	4,716.02	14,787.61
South Car.	11,233.50	7,928.85	47,312.81
Tenn.	22,930.50	5,770.41	29,937.71
Texas	17,826.85	13,980.77	24,829.39
Va.	78,736.35	11,921.42	76,357.29
	413,705.24	108,270.64	398,935.27

## 1925 SOUTHERN BAPTIST HANDBOOK By E. P. Alldredge, the Author

If an author is capable of judging his own work, we should say that it is our belief that Southern Baptists will find the 1925 Handbook, due to come from the press about December 12th, the most interesting and helpful Handbook yet issued by the Sunday School Board.

To begin with, it contains a survey of the most engaging and thrilling subject which this author has ever studied—the great revivals of America and their influence upon the life and work of Southern Baptists. The Handbook contains, for example, chapters on all the great, historic revivals of America, save the one of 1857-1860 which was confined to the North and did not influence the South in any way.

The Handbook also carries brief references to all the great evangelists of America and a sketch of the life and work of each one of the main independent Baptist evangelists of the South. How many of our young people, or our older people for that matter, know anything definitely about the life-story and the evangelistic work of Jacob Knapp, A. B. Earle, W. E. Penn, T. T. Martin, M. F. Ham, and L. R. Scarborough? In addition to the story of the achievements of the great evangelists, the Handbook gives a chapter each to the following topics: "The Home Mission Board as a Soul Winning Agency"; "The Challenging Record of Southern Baptists in Soul Winning"; and "The World's Greatest Need—A Message to Soul Winners", by Dr. M. E. Dodd.

In Part II we have filled "The Book of Numbers" with the best summary and analysis of Southern Baptist work for 1924 which we are capable of making. Also, we have made use of 1925 figures wherever we could secure them.

The 1925 Handbook will contain 475 pages. It is printed on light and beautiful Bible paper and bound in handsome green leatherette and in paper. The leatherette edition will sell for \$1.00 per copy and the paper edition for 50c per copy, as heretofore. Order from your own state Baptist Book House or from the Baptist Sunday School Board, Nashville, Tennessee.

There will be no mail delivery on Christmas day—so send your gift packages early.



# Mississippi Woman's Missionary Union

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## OTHER MEMBERS EXECUTIVE BOARD

### Hospital Friends

In Pike County live many friends of the Baptist Hospital, but there is one whom we especially delight to honor. She lives far from the "Madding crowd", amid the pines and magnolias—this mother in Israel—for one half century. She has been like Lydia of old, given to hospitality, as her pastors can testify. The widows and orphans, too, could show the coats and garments which she gave to them. Neither is she unmindful of the sick, when she says, "I am sending you \$50.00. I did want to furnish a room in your new nurses' home, but I am not able to do that, but I am sending to it twelve sheets, twelve pillow cases, six cotton blankets, three large feather pillows, and three small ones. The small ones, I hope, will help some sick person to be a little more comfortable." This dear friend is none other than our long ago friend, Mrs. Monroe Simmons.

Hinds County also gives us a friend. She is known by the Hospital force and Student nurses as "Happy Tither". She is very old-fashioned in her dress, belonging to the period when women wore their skirts down to the ankle and the sun-bonnet a most useful head dress. In the long ago she lost the sight from one eye. She is the bread-winner in her home, and while she earns the living she also cares for her husband, who for years has been an invalid, but with all this one tenth of every dollar that comes into her hand goes into her Lord's Treasury. Part of it goes through her church, but one very precious part she brings to the hospital regularly. With face beaming, and kindly, cheerful greeting to all Hospital folks, who think of her as "Happy Tither", and her homefolks as Mrs. M. E. Kendall.

Mrs. R. L. Bunyard.

### The Lottie Moon Offering

One society was discussing the coming Week of Prayer programs, and the Lottie Moon offering. A sister, not given to speech making quietly arose and said, "I will give \$500.00 if the society will give \$500.00 more—making our gift \$1,000.00". You may be sure that society is bestirring itself. How we do pray that we may have many thousand dollar societies this time!

### Will Your Christmas Offering Come This Way?

All during last spring and summer the students of Woman's College had gone from place to place singing, speaking and praying for the Endowment Movement. They did without their supper and encouraged each other and us in every way.

Several days ago I had occasion to write to one of the former students of Woman's College with reference to the Endowment. I told her that it made my heart glad to remember how the girls had worked and sung and prayed and fasted their way to success. The work, the good cheer, the prayers, the self denial are the elements that we will have to have to put the Christmas Offering over in a large way.

Of course some will make a self denial. That is always the case; but if we would come to the point where all would give until there was a self denial, the task would be more than accomplished. May not we measure our gifts by this

standard? "Shall we give to our Lord that which costs us nothing?" Cannot we come to the point of trusting Him and doing the real sacrificial thing?

Then—and then only—we will see what the Lord can do.

—Mrs. J. L. Johnson.

Royal Service for Christmas gift: Have YOU subscribed for our Royal Service as a Christmas gift for some loved one? Better do so right now! A gift that comes to us each month of the year never fails to bring joy and helpfulness, and gratitude.

Then we in Mississippi need to see that our subscription list takes on a new "spurt" right now. By referring to the December issue, back page, you will find that we need 2,689 subscriptions to make up our quota for the year.

Then what about World Comrades? Make the little folks happy in your own home and in some other home you love by seeing that this beautiful magazine is sent for the coming year.

### They Offered Unto Him Gifts

Last September a plea was made that the Lottie Moon Offering be so large and so compelling as to arrest the attention of the denomination and be the supreme gift in the history of our organization, truly glorifying God. We face such an hour. It is eminently the time for our organization to offer a love gift so large, so unselfish, so worthy that angels will sing for joy. We can do this. "If God writes Opportunity on one side of the door he writes Responsibility on the other side."

The Christmastide is a time of gifts, for God gave His only begotten Son to become the Light of the World. Wise men offered to the new born King gifts—gold, frankincense and myrrh. We can still bring to the King gifts of gold. We will find joy in bringing His gift first. In love He tells us, "I have redeemed thee. I have called thee by My name. Thou art Mine. I have loved thee with an everlasting love". Let our gifts express our gratitude. Let every woman give herself in prayer, not only daily but in constant prayer, that the Christmas Offering clear the debt. Prayer is powerful. We honor God when we ask for big things. Impossibility carries with it a challenge when it is God's work. "Prayer is the golden chain that binds the world about the feet of God".

By visits, by public announcements in church bulletins and press let us seek to enlist every Baptist woman in our Southland in the clearing of this debt. Each holiday season we purpose that next year we will not give useless or promiscuous gifts. This Christmas season we have a divine inspiration to true giving. Some have decided to send no engraved cards of holiday greeting this year. Others are denying themselves accustomed luxuries that their gifts may be larger. How can you increase your gift?

If every Christian home gives as much to the Christmas Offering as it pays for Christmas presents, the new year will dawn upon a debt-clear Board.

—Mrs. W. J. Cox, W. M. U. President.

### For Christ, Children and Charities

"Apt alliteration's artful aid" is a favorite device with many who essay to catch the eye or ear of the public. Fortune favors Southern Baptists in this respect just now in their effort to clear the debt on the Foreign Mission Board, since the initial letter of the expression "Christmas Offering" is the same as for the three causes which have been listed this particular Christmas to receive the major part of Southern Baptist gifts—"Christ, Children and Charities". In fact, the slogan is even more comprehensive than is included in the comparative word "major", since it calls for:

"Gifts all for Christ, Children and Charities!" School children and other grammarians will understand that the word "all" in the slogan is used as an adverb and means "wholly, entirely, completely". To fulfill to "the letter of love" this ideal will, of course, be quite difficult for most Southern Baptists, who have for years given gifts to many non-Christian friends or to those in other denominations and it cannot be easy to turn quickly from such a custom. Realizing this, one member of the W. M. U. Executive Committee talked the matter over with her husband and he was so heartily in favor of the principle involved in the slogan that they agreed to let their usual presents to each other be gifts to the Christmas Offering. They then explained it to their children, letting them understand that they would get their presents just the same but asking their co-operation in giving less promiscuously themselves. To their friends or relatives in other denominations this earnest-hearted husband and wife will send Christmas checks, accompanied by an explanatory note with the request that they use the money for some Christian cause. To their Baptist relatives they will send checks to be given by them to the Christmas Offering. In case one wishes to give to non-Christian friends, it could not be in bad taste to send money or a check, asking that it be used to give happiness to some child or to dispense charity or a note could be sent saying that in their name such kindness was being done. It will be recalled that the lamented Woodrow Wilson championed such an observance of Christmas, revealing many reasons for giving to "children and charities".

Certainly also there is every reason, especially this particular Christmas, why Southern Baptists should exercise the greatest possible care in Christmas giving so that every saving from promiscuous giving may be available for the offering for the "Christmas clearing of the debt".

A recent message from Mrs. D. F. Stamps of Chinkiang, China, is convincing in this connection: "The debt on the Foreign Mission Board is appalling! It is almost breaking our hearts out here and on the other mission fields, too.

Therefore, please pray that Southern Baptists will this Christmas season give as never before for foreign missions. Also, please let your choicest gift be for the debt-clearing Christmas Offering.

—Kathleen Mallory,

W. M. U. Corresponding Secretary



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### First Quarter A-1 Quarter

All over the South the note is being sounded that the first quarter of 1926 will be A-1 Quarter. That means that we have accepted the first quarter as the time when we will make a special effort to have all our B. Y. P. U.'s meet the A-1 Standard. All the states are in the movement and Mississippi B. Y. P. U.'s ought to have enough pride not to want any of the other states to be ahead of them when the counting is made. To be A-1 for the first quarter will mean that you have a good start to be A-1 for the entire year and we expect to enroll more A-1 B. Y. P. U.'s for 1926 than we have ever enrolled. Remember your B. Y. P. U. is only 64% perfect when it is A-1 and I do not believe you will be satisfied to be less than that. Start Now to make your plans to be one of the A-1 unions. Reorganize your work; get all the committees to work and the rest is easy.

### B. Y. P. U. Convention of Ontario and Quebec

At the B. Y. P. U. Convention of Ontario and Quebec this year there were 2,800 registered delegates (some convention, wasn't it?), and from all reports it was a very, very fine meeting, everything running at high tide. The one outstanding feature of the convention was the withdrawal from the B. Y. P. U. A., which is the first B. Y. P. U. organization of America. Southern Baptists were connected with this organization in its beginning, but withdrew some years ago, feeling that we could best carry on our own work. This is the same reason given by the Canada Baptist Young People, that they think now is the time for them to assume the responsibility of developing their own work. We congratulate them on this and wish them every success in their work.

### World Baptist Young People's Union

At the meeting of the World Baptist Alliance held in Stockholm in the summer of '23 the World B. Y. P. U. was formally organized, and since then have been publishing a bulletin, which is a quarterly. Mr. Edward E. Hayward of London is the Secretary, and Mr. Frank Leavell is the representative of the Southern Baptist Convention. We read with interest in the October issue of the bulletin many reports coming from all over the world and it is gratifying to see the B. Y. P. U. spirit catching hold in all Baptist churches the world over. The next issue of the Bulletin will be January, 1926.

Will you be one of the ones to be A-1 for the first Quarter 1926?

We are still receiving the lists of Tithers from B. Y. P. U.'s who are keeping up the suggestions in the Schedule of Activities. We have not published these lists for lack of space. We appreciate your reporting them, however.

### Forrest County Associational B. Y. P. U. Votes to Meet Every Fifth Sunday

The Forrest County Associational B. Y. P. U. has decided to have a meeting every Fifth Sunday and this plan seems to be very acceptable on the part of all the workers. They are planning for a County Wide B. Y. P. U. Training School in May. This is a fine thing and a program we trust each of our Associational B. Y. P. U.'s will work out for their association. They will meet each evening at some centrally located church and all the B. Y. P. U.'s of the association will send representatives to this school. We recommend the plan to all Associational B. Y. P. U.'s. If you need outside help the State Department of B. Y. P. U. will be glad to serve you.

### President of District Three B. Y. P. U. On The Job

The president of our District Three B. Y. P. U. Convention is Bro. Ernest L. Davis of Pontotoc, and he is beginning now to boost the district work and we covet for him the hearty co-operation of every B. Y. P. U. in the district. The Pontotoc church has just bought a \$400.00 Multigraph and printing outfit and Bro. Davis says he is going to put it to good use in dispensing B. Y. P. U. propaganda.

A-1 means Efficiency and that's why we want all of our B. Y. P. U.'s to reach the A-1 Standard. First Quarter is A-1 Quarter.

### Smith County is to Hold a County Wide B. Y. P. U. Training School at Taylorsville

Bro. J. W. Hudson, pastor of the Taylorsville church, is working out the program for a County-Wide B. Y. P. U. Training School to be held at Taylorsville beginning January 8th. This school will mean a great deal for the B. Y. P. U. work in Smith County and we recommend the plan most heartily to the other Associations in the state. This is going to be a "Short Course" as far as the number of days are concerned, a three day school, but with intensive work all that is necessary can be accomplished in that time. This is to be a little different from the Forrest County School in that the representatives as we understand it will come in and spend the entire time with the Taylorsville church, either that or will go home

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at night and come back the next morning. Bro. Hudson is expecting a good attendance and with him back of the movement we know it will be a success.

### First Church, McComb

A word from the B. Y. P. U. Director of First Church, McComb, tells of the change in officers of the General Organization. We welcome Mr. E. O. Murrell as Associate Director of the organization there, and Miss Mae Claire Alford as General Secretary. He also announces that they have organized an Adult B. Y. P. U. Another word. They are expecting a large B. Y. P. U. representation at the State Sunday School and B. Y. P. U. Convention that meets with them in March.

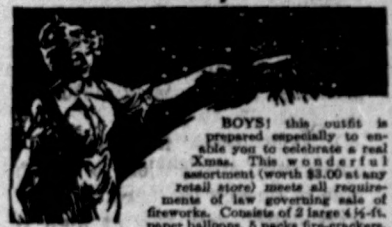
If every member of your B. Y. P. U. Will do his bit just as he oughter, We'll lead the South, as we ought to do, In A-1 Unions, A-1 Quarter.

Jeff Davis County B. Y. P. U. work has made another step forward. We have our Association divided from Sunday School Association, and have divided our county into—Northern, Central and Southern sections—with Vice-Presidents

### CELEBRATE "XMAS"

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over each section, with five or six churches in each district. Mr. R. L. Pucket was elected President, Misses Mary Zard, Edith Bush and Mr. Larkin Thompson, Vice-Presidents; Mrs. R. L. Puckett, Recording Secretary; Miss Sarah Nell Dale, Corresponding Secretary.

Our aim is to have B. Y. P. U.'s in every church in the county and doing good work by the fifth Sunday in August. We have good workers and fine material to work with.

—Mrs. John S. Dale,  
County Leader.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

Dec. 20

#### Paul's Summary of His Life

2 Tim. 3:10-11; 4:6-18

**Introduction:** Luke's account of Paul's life and labors closes with his arrival at Rome, a prisoner in chains. It is the regret of all students of the history of the great leader of apostolic times, that his biographer did not add a few more chapters to his work, giving an account of the last months or years of the great man's life. Luke's abrupt ending of his history of Paul has left the closing scenes and circumstances of his last days in the realm of conjecture. Tradition and reasonable inferences, drawn from well known facts have bene brought under tribute, in piecing up a theory reasonably consistent but not sufficient to secure it against the assaults of hostile criticism. First and Second Timothy and Titus fall within this unrecorded history of the apostle's life and labors. It is no part or the purpose of this paper to pass under review the reasons for assigning these so-called Pastoral Epistles to the time between Paul's first and second imprisonment. The Second Epistle of Timothy, from which our lesson is taken, is held to be the last thing the apostle ever wrote. It was written to Timothy, who was in charge of the church in Ephesus. Paul wrote the epistle with the firm persuasion that his martyrdom was close at hand. There are indications in the letter that the letter was not written at one sitting and after the beginning of his letter and before its close, that unfavorable tidings reach him which depress him and made his conviction and execution almost a certainty. The letter was probably in the early autumn of the year 67 A. D.

1. The lesson introduces us to an earnest exhortation to faithfulness in serving the Lord. The days were dark, error was at high tide in Ephesus, the truth in Christ was in peril, false teachers were numerous, bold and strong, the conflict was fierce and Timothy was timid and needed such words to awaken his flagging energies and bring him to his best. The conditions at Ephesus were a challenge both to his loyalty and the strength of his character. Paul sought to stimulate his son in the Gospel by reminding him of his loyal adhesion to the instruction and example of his father in the truth of the Gospel in the past. "But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, and sufferings; what things befell me at Antioch, at Iconium, at Lystra, what persecutions I endured; and out of them all the Lord delivered me. Yea and all that would live godly in Christ Jesus shall suffer persecution". (2

Tim. 3:10-13.) Paul gives here a brief of his life as an apostle and follower of Jesus Christ. A recent writer of great learning and piety has paraphrased Paul's language in the following language: "But you I can trust, for you heartily became my follower, you listened to my teaching, imitated my manner of life; my aims became your aims, my faith your faith, my forbearance, my love, my endurance passed on to you; you know all my persecutions and sufferings; what sufferings befell me in Antioch, in Iconium, in Lystra; what persecutions I bore up against; yes, and the Psalmist's word came true, 'out of them all the Lord delivered me'. 'Aye and all who are minded to live a religious life in union with Christ Jesus will be persecuted'. Lock. Paul's instruction, Paul's example and the sufferings which betide all who follow Christ and the assurance of God's sustaining him in it, all are used to stir Timothy's soul to white heat in an hour when the call for heroic service sounds through the stress and storm of conflict between truth and error.

2. Paul, in the second section of our lesson, no longer dwells upon his labors and experiences of the past. His present condition, experiences and future outlook fill the circuit of his vision and determine the current of his thought. His reflections are personal, deeply serious and come to expression in words sublime in their simplicity, and radiant with the lustre of a great soul, whose composure is undisturbed by the rancor and rage of those who are soon to bring his life to a tragic end. Chapter 4:6-18. "For I am already being offered, and the time of my departure is come, I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give to me at that day; and not to me only, but also to all them that have loved his appearing". (Vers. 6-8.) I make no apology for again giving the paraphrase of the distinguished scholar above quoted, "For I shall have to leave you to yourself; my life blood is on the point of being poured out as a libation to God; the moment is close at hand, when I must strike my tent and be gone. Yes, I have fought my good fight, and it was the right fight; I have come to the end of the course; I have kept faith with my Master. So henceforth there is stored up safely for me the crown of a righteous life; the Lord will award it to me on that great day; yes, but not only to me, but also to all who have set their hearts on his appearing. We shall be together with him we love". Lock. Paul is not boasting, he is in all good conscience exulting in the achievement which his ever present

Lord had graciously enabled him to make. He had fought valiantly, he had fought on the right side, he had run well, there was no pause, no relaxation of effort, his eye had been fixed upon the goal, that goal was to keep faith with his Lord who had called him to the struggle. His motive was right to put his best self into the Lord's service whether as a fighter or a runner had been the impelling passion of his life. His abiding confidence in the sustaining grace of his Lord robbed death, however cruel the form in which it would come, of its terrors. The metaphor he employs to express his thought of death resolves it into a thank offering poured out as a libation upon his whole life laid upon the altar as a sacrifice, or employing another metaphor, he looks upon his impending death as striking his tent to retire from the field of service. The war is over, the tent is dismantled, the soldier has left the field of conflict for rest, peace and home. Paul looked upon the crisis awaiting him, at the hands of the executioner, in which he saw nothing to disturb the tranquility of his soul, to that great day of his Lord's return. Paul's attitude toward "the appearing" again of his Lord was one of expectancy. He went through the years of toil for the Master, years of self-sacrifice and suffering with uplifted face looking for the coming of the Lord. In the shadow of a tragic death his forward look was not diverted, nor his hope clouded. Yes the Lord is coming back with his crown in his hands, crowns now stored away to be awarded to Paul and to all them who love his appearing. Paul feared nothing lying beyond the western border of his life. To meet the righteous Judge beyond the border line of earth had no fears for him. Paul saw in it the crowning day.

3. The Apostle now proceeds to some matters personal to him in which several others are in some way involved. Paul's loneliness bore heavily upon him, and he felt keenly the absence of those whose associations he had enjoyed and craved especially to have Timothy with him for a season as he was limited in his sources of information as to conditions in Ephesus and throughout Asia. Timothy could tell him so much he wanted to know. "Give diligence to come to me shortly, for Demas forsook me, having loved this present world and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia, only Luke is with me. Take Mark and bring him with thee; for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments". (Vers. 9-13.) Paul's loneliness is intensified, no doubt, by the loss of the last lingering hope of ever being permitted to leave Rome again as a freeman. Left alone with Luke, doubtless engaged daily, single handed, alone, in the affairs of the local church, and spreading the Gospel in that great and wicked city had little time to spend with Paul in his prison cell. One world-

ly minded Demas had forsaken Paul and the work in Rome and gone to Thessalonica from sordid motives. This deeply pained Paul's sensitive heart and the providence which carried others away depressed the Apostle beyond measure. The realization of the fact that he could never again return to Asia, inspired his urgent request that Timothy leave Ephesus and come to him at once and bring Mark with him; Paul saw a service which Mark could render, the nature of that service we are not told, whether a personal service rendered to Paul in prison, or carrying forward the mission in the city, or conducting the public worship of some congregation we are not told. It is highly probable that the service was of public character. Paul was quite as solicitous in the progress of the Gospel in Rome as he was in his own life; and would be glad to strengthen the religious leadership by the coming of Mark. Then there was his cloak which the severity of winter soon to come on was especially necessary to protect his health, and then his manuscripts—copies of his correspondence and the rolls of the Old Testament he bade Timothy to bring with him. Paul was a student, he loved his books. His interest in these did not abate in these last days of his life. A great American Baptist preacher and scholar requests at the approach of death that he be carried to his library to die among his books, old friends of many generations.

By way of parenthesis Paul makes mention of one Alexander, a worker in bronze who was bitter against him and did him much harm. (Vers. 14-15.) Where all this happened we are not told, probably at Troas. Paul had just bidden Timothy to come by way of Troas and get his cloak. He suggests the possibility of Timothy's encountering the said Alexander and is warned to beware of him. It is not impossible, but this brass worker resided in Rome and appeared against Paul in his preliminary trial.

4. Paul, as he nears the end of his Epistle, gives some touching incidents of his "first defense" before the court, much to the discredit of the members of the church at Rome. "At my first defense no one took my part, but all forsook me; may it not be laid to their account. But the Lord stood by me and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion". (Vers. 16-17.) Paul's language is not clear. He may be speaking of the first trial which resulted in his favor, or may refer to the preliminary hearing of his case which was still pending. Prof. Lock favors the view that his "first defense" refers to his "first trial at Rome at the end of his imprisonment". Acts 28:30. That may be right. It seems to fit in with his declaration that he "was delivered out of the mouth of the lion" and the other declaration that the Lord strengthened me, "that through me the message might be fully proclaimed and that all the Gentiles



might hear"; that is, "that after my acquittal at my first trial I might complete my task and all the Gentiles, west of Rome as well as east", Rom. 15:20, might hear. This would support the belief that he went to Spain". Paul entertains no feeling against the brethren for the discreditable cowardice shown by them in their failure to stand by him in his trial, but prays that it be not laid to their charge. Though the brethren forsook him, the Lord stood by him and strengthened him to the end that his work of proclaiming his Gospel in its fullness, to the Gentile world might be carried to completion. His delivery from the mouth of the lion in that trial inspired Paul with an unshaken confidence in the helpful presence of the Lord in all of the crises of life. "The Lord will deliver me from every evil work and will save me unto his heavenly kingdom to whom be the glory forever and ever, Amen". (Ver. 18.) As Paul thinks of the matchless goodness of the Lord he burst into a paean of praise.

#### VISIT OF DR. MAHON

Dr. Mahon, Professor of Missions in the Baptist Bible Institute, made an appreciative visit to the Woman's College last week. He arrived on the 7:30 train, Saturday. He was welcomed at the home of Dr. and Mrs. Johnson, by the members of the Life Service Band.

Sunday morning, Dr. Mahon preached a missionary sermon, using as his text, "Here am I Lord, send me." In the afternoon at 5:00 o'clock, he spoke on his trip through Palestine and the Near East. In the evening, Dr. Mahon told of his fourteen years in Mexico. This work was brought close to every girl.

Every talk of his was very helpful and beneficial.

#### Student Volunteer Conference

Great preparation is being made for the Volunteer Conference to be held at Woman's College, December 11-13. We are expecting representatives from all of the colleges. We feel that this conference will be a great inspiration to all.

Many homes have been offered to take care of the messengers. We insist that every college send as many as possible because a heart-felt welcome awaits you here.

#### Story Hour at The Mill

A new phase of work has been opened up by the Life Service Band. On Monday afternoon two girls go to the mill district and lead a class of boys in R. A. work. Thursday afternoon, several others go and conduct a story hour. This is made very interesting by a paper-cutting class in connection with the story telling.

#### Life Service Band Extension

The work continues to grow along other phases. It has been possible to begin work in two more negro churches. The girls are this week selling Christmas Seals for the Red Cross.

We hope to soon be able to enlist every student here, in active personal work.

—Bertie Thompson, Reporter.

#### TRAINING SCHOOL CLASS TO START JANUARY 1st, 1926 BAPTIST MEMORIAL HOSPITAL

Owing to training girls for our Baptist Hospital in New Orleans and other reasons, we have a few vacancies. We are opening a Class January 1st, 1926; a splendid opportunity for High School and College Graduates to learn a profession of untold value to them. We possibly can accommodate twenty.

If you want to be a Graduate Nurse, train at the South's largest Hospital and the South's largest Training School. Apply at once to the Baptist Memorial Hospital, Memphis, Tennessee.

(Continued From Last Week)

#### Baptists on Canal Zone

By Missionary G. F. Austin

Baptists have an important work here, and it must continue to be definite and thorough. Young men often rise in prayer service and testify to the saving grace of Christ to one far from the old home. Balboa Heights now has one of its converts, the Rev. E. D. Elliot, a former soldier on the Zone, in the Baptist Bible Institute, New Orleans, preparing for the ministry. Our Sunday School superintendent, Mr. Stacey C. Russell, General Manager and Inspector of Post Offices on the Zone, who was converted and baptized in this church. Mrs. Russell is president of our W. M. U. These people are a power for righteousness here. They are from Anderson, S. C.

The personnel of our population is not permanent and consequently church organizations grow slowly. Half the membership this year may be back in the States next year. Everybody works for the government and there are constant changes in officials and employees. As no one can own real estate (churches being granted a perpetual lease on lots upon which they build), there is an absence of that essential community spirit which makes abiding interest in the place and strong, self-supporting organizations. Every one expects soon or late to return to the States.

We have two B. Y. P. U.'s and both are doing good work. Our Sunday School is well attended, an excellent organization and is doing some real foundation work. Soldiers and sailors attend our meetings every Sunday. Some of them have their membership with us. There are many passing strangers who drop in for a service. The announcement has just been made that the combined Atlantic and Pacific naval fleets will arrive here early in 1926 for maneuvers in Panama Bay. These fleets will comprise about one hundred and fifty vessels with about thirty thousand men. Some of these will be from Baptist homes. I would be glad if their loved ones at home who read this will write them at once and suggest that they visit Balboa Heights Baptist Church when the fleets arrive.

As the government has gathered many kinds of trees and shrubs from every tropic land the whole world around and set them out in the Zone, giving even vegetable life here a cosmopolitan aspect, and has imported cattle and stock and ma-

chinery from the States and from foreign lands, adding still to the rapidly becoming internationalized Isthmus, so every variety of religion and thought, every species of doubt and unbelief, and every temperament of worldliness and indifference are being propagated here. All Baptists who have come to the Zone have not been true. So I want to make two requests: 1. May those who come to the Zone for residence bring their church letters, and those who come for only a visit we would like to have them include a service or two in Balboa Heights Church in their sight seeing—we would like to see them. 2. May the churches at home stand by the full program of the denomination that the work here and elsewhere may be sustained. Let us be faithful to the foundation left us upon which we are to build. Let us stand by our princely home mission chieftain, Dr. B. D. Gray, for without the Boards Christ's commission cannot be carried out. It was a far-vision of Kingdom statesmanship which he, with the Board and the faithful few here, had in the opportune time and method of beginning work on the Zone. If the United States government was justified in digging the Canal Baptists were certainly justified in what they did, what they are doing, and what is contemplated, here. Some of the valiant laymen who were wise and faithful then are here yet, among them Dr. and Mrs. B. F. Reeder from Kentucky, Mr. and Mrs. J. W. Hearn from Mississippi, and others, without whom we would have been swept off the map long ago. A hundred years from now this church will be visited and venerated by thousands for its pioneer and present faithfulness to truth. What a privilege to help sustain it now when testimony is so valuable! It is a voice which this amazingly progressive tropic must continue to hear.

"Aye, call it holy ground,

The soil where first they trod,  
They left unstained what there they found—

Freedom to worship God."

This freedom which we must keep unstained, peculiarly different in the tropics, is not from sword and fagot but from acute influences, the moving slowly and persistently, to undermine moral foundations and destroy the sense of spiritual values, just as the age-long malaria has affected the physical manhood of the natives. The Americans can be saved from these influences only by a definite and thorough spiritual program; and saving themselves they will save the tropics.

One of the Kingdom's greatest mediums of strength in Balboa Heights Church is the Woman's Missionary Union. It has provided this year now closing one fourth of the church's portion of the pastor's salary besides doing many other forms of service. This feature of the W. M. U. program was begun during the pastorate of Rev. M. F. Roberts. The Adult Bible Class under the presidency of Mr. J. W. Hearn is a very effective fea-

ture of the work. Each department of the Sunday School is efficiently conducted. The Senior B. Y. P. U. has an efficient president in the person of Mr. B. E. Davis, a young man of consecration and talent. Mrs. M. S. Jackman has become managress of the recently organized Intermediate-Junior B. Y. P. U. Work among soldiers and sailors is led by Sergeants Brinkley and Jackman. Wisely and efficiently they are doing a remarkable work. Sergeant Brinkley was professor of military science in the school for chaplains during the war. He is from Virginia; Sergeant Jackman is from Minnesota. We have other efficient workers whom I shall mention in another communication. The Revs. Wise, Pirkey, Walker and Roberts as former pastors (and husbands of their wives who meant so much to the work) who led in the foundation and the continued progress of the Balboa Heights Church and the work among the West Indians are remembered by the ever faithful few, and friends outside of our communion, with abiding and abundant gratitude and good wishes.

—George F. Austin, Pastor,  
Balboa Heights Baptist Church,  
Balboa Heights,  
Canal Zone.

#### RESOLUTIONS FROM CONCORD BAPTIST CHURCH, NOXUBEE COUNTY

Whereas, our beloved pastor, Brother C. T. Clarke, has seen fit to resign, thereby leaving us without his efficient services and kindly ministrations, the church in body assembled has instructed us as a committee to tender the following resolutions in his behalf:

1. As a pastor, his worth cannot be overestimated. Loyal to every interest of his church and people, he was never too tired and seldom too sick, to discharge every duty.

2. As a Bible teacher he was unsurpassed, possessing that indispensable quality that is requisite to the success of any teacher, that of imparting his knowledge to others.

3. As a minister of God he was like Paul of old. Pure of the blood of all men, for he did not shun to declare unto us all the counsel of God.

In his resignation we feel that our church has suffered an irreparable loss, for having been with us a number of years, he was in a position to appreciate our problems and help us solve them.

Respectfully submitted,

Mrs. Chester Jackson,  
Mrs. Jack Ingram.

This conversation was heard in a small North Carolina village:

"Whaddoyo' think ob Mistah Smith, de bankah, Mose?"

"Mistah Smith, de bankah? He's a fine gen'l'man. Yes, sah. And a good man, too. I'se borrowed five bucks ob him mo'n a yeah ago, an' he ain't nevah ask fo' it. All I does is to gib him a qua'tah dollah eavry Saddy—what he calls intrust—an' he tells me not to bodder about de principul, w'ich am de five."



## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Bozeman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moditt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaurin, President.  
Blue Mountain College, W. T. Lowrey, President.

### Hillman College News

President Lawrence T. Lowrey of Blue Mountain College was a visitor on the Hillman campus Wednesday and Thursday. His chapel talk was one of the best and most interesting we have had. Dr. Lowrey was Vice-President of Hillman from 1911 to 1913 and his many friends were delighted to have him back in Clinton for a short visit.

Mr. Berry spent Thursday in Jackson in conference with a number of college people on questions of interest to the colleges of the state.

The departments of Piano, Voice and Expression gave a students' recital last Monday evening.

The basket ball squad met Thursday and elected officers. Lucille Hitt is captain and Gladys Ratliff is manager. Mrs. Nell Potter is chaperone. Hillman has a fine bunch of girls from which to choose its team and with the help of the efficient coach, Mr. Robert Smart, great results are expected.

Baseball and tennis are running parallel with basket ball. Hillman doesn't play other schools in tennis and baseball but the students have

### WHAT OUGHT WE TO DO?

Boards should be distributing rather than collecting agencies. The Lord's collecting agencies are chiefly pastors. The pastor has only his own little field to cultivate and harvest—he ought to be able to do that better than anyone else. It is his God-given task.

But the distribution of many collections by many pastors over many interests, according to needs, requires both wisdom and skill. First the great causes, Foreign and Home Missions, Hospitals, etc., are each to be considered and helped according to need. Second, each of the great cause is to be helped in each field or department according to need—Japan, China, Brazil, etc. Then each individual as Walne, Leavell, Chastain, etc., must be considered and appropriated to according to his need.

Now these individuals in some cases have a knack of self advertisement, exploiting their own achievements, and if they are like those of the kind over here, are prone to exaggerate their achievements; while others are prone to minimize their work—noble, true, hardworking fellows they. Now, we at this end of the line, are prone to want our money to go to the fel-

low who does "big things". When these three weaknesses get busy on one job somebody goes hungry while others are full. Hence the need of an equalizing agency, a Board.

It needs but little thought to see just as much enthusiasm over them. Much interest has been manifested in the class games.

Mrs. Nell Potter carried the Academic Class to Lake Wilson on a picnic last Saturday. The class is loud in their praise of Mrs. Potter and the good time they had in celebrating her birthday.

The two literary societies are manifesting more interest in their work than they have for many years. The attendance at the weekly meetings is good and they are having good programs.

On Wednesday afternoon Miss Elise Timberlake, sponsor of the Junior Class, entertained in honor of the class, giving a Christmas program and serving delicious refreshments. Miss Pearl Miller, president of the class, and Miss Claudia Gibson, secretary, assisted Miss Timberlake in receiving the guests.

The Senior English Club entertained the Mississippi College coeds and Dr. Shankle on Thursday afternoon with a lovely Christmas program, followed by delightful refreshments.

low who does "big things". When these three weaknesses get busy on one job somebody goes hungry while others are full. Hence the need of an equalizing agency, a Board.

It needs but little thought to see

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that to divide the funds with absolute justice down to its minutest ramifications is difficult, practically impossible. We must not expect too much of our Boards—they are only men. But I am writing mostly to say that I do not think it unpardonable for one Board under an emergency to borrow from another. When Brother J. F. Love made his Foreign Mission plea at New Albany, my heart yearned for him, and for the brethren "over there". I felt like suspending the payment of all salaries—teachers, pastors and all—and applying every thing to the Foreign Mission work. I have often told my people "If you are going to neglect anybody, neglect your pastor. If my meal gives out I can borrow from you. But if our missionaries' supply gives out, his neighbor over there may gloat in his hunger". I love to think of my small contributions helping in every phase of the work; but if it reached the Board at a moment when some department is in an emergency, then since it is the Lord's work, it will not pain me if my whole year's contribution goes to one medical missionary, provided of course, that the ratio of disbursement agreed upon be carried out. It's the Lord's work, a family affair. I never tried to see that each month's salary was divided equally between my children but I did try to see that each one's wants were supplied as they arose. Should one have to go to the hospital, he might get the whole of three months' salary. In such event the supply of some others' wants would be temporarily suspended.

But which of the great interests' supplies ought we to suspend in order that our Foreign Mission work collapse not? I am told that the two Seminaries, Louisville and Fort Worth, are the largest borrowers. These debts ought by all means to be paid instantly. If that relieves, well. If not, then suspend Seminary supplies till the Foreign work gets on its feet. Be it remembered that I have never lifted my voice against Seminaries as such; but since each of our Southern Colleges has a chair

of Bible study and since neither Dr. Broadus, Dr. Gambrell nor Dr. Carroll had even that in his college life, and since they never attended Seminaries and yet were the greatest Bible teachers of their generation, therefore, it is my judgment that both of the Seminary crews, professors, students and janitors, had better suspend these honored institutions and go into the Mississippi valley and pick cotton for those debts than to live in million dollar palaces while the Foreign work crumbles. We are dangerously near confidence-breaking and confidence is the only thing that can hold Baptists together. The question is not how did we get here, but how can we get out?

With grave anxiety, yet in good hope behind the Blood,

—R. A. Cooper.

P. S. I've used the Seminaries to illustrate with—if they should make such sacrifices what ought the rest of us to do?

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J. W. PROVINE, President

Clinton, Mississippi.



## East Mississippi Department

By R. L. Breland

### Notes and Comments

Rev. E. S. Flint has resigned the pastorate at Coldwater effective March first. He has done a good work there during the three years he has been at that place. More than 100 members have been received into the church and he has been instrumental in arranging two fields and locating pastors thereon. He should be kept in the state.

Dr. S. L. Morris is giving up the work at Scooba and Binnville, Kemper County, after a short but very constructive pastorate there. The churches are reported as very much helped and built up by his work with them. Some good church should secure him at once.

Rev. J. E. Lowe, who has been at Pinola as pastor for some time, is now available for pastoral work anywhere the Lord has need of him. He has done constructive work in all the fields where he has served, and he has served a number of good fields in the state. Any church or group of churches in need of a live pastor will do well to confer with him at above address.

Elders Durrah and Rone of Calhoun County were with me at New Hope the first Sunday. Bro. Durrah is pastor at Pilgrim's Rest and Bro. Rone is pastor at Clear Springs and Dividing Ridge. Both are active young ministers.

With regret I read of the death of Mrs. A. V. Rowe, which occurred at Winona last week. She was the beloved wife of Dr. A. V. Rowe, who was for twenty years the efficient Secretary of Missions in our state. My sympathy goes out to our brother in his hour of deepest sorrow. May the Lord sustain him.

Married—December 2, 1925, Miss Mary Johnston, one of Coffeeville's most beautiful and charming young ladies, and Mr. Wiley Walker, of Water Valley, were quietly married at the residence of her parents here at Coffeeville. May roses of joy and success be with them along the rugged path of life.

### A Sure Remedy For Sin No. I. Text, 1 John 1:7

1—The whole world is such with the terrible disease of sin (Rom. 3:23. "For all have sinned"; also Rom. 5:12 and 1 Cor. 15:22). (1) So the whole world needs a remedy for sin (Savior). (2) No human, or earthly, remedy can cure this disease. Note—Leprosy is a type of sin. (Acts 4:12). (3)—This disease is sure death, fatal in every case (Rom. 4:12), so the need for a remedy is world wide, "For all have sinned".

2—Sin's Remedy has been given.

(Matt. 1:21), also (1 John 1:7). (1) It is a sure remedy (Isa. 1:18). (2) It is a free remedy (Isa. 55:1). (3) It is offered to the whole human race without exception (John 3:16, 17; also Rev. 22:17). Jesus Christ is that remedy and He alone can save.

3—To be effective in the heart and life this remedy must be taken. Note—The physician prepares the remedy, but the sick party must take the remedy if it is to relieve and cure. (1 John 5:12; Mark 16:16 and many other passages). (1) The taking is an individual matter, none can take the remedy for another. (Rom. 14:12). (Note—The sick man must hear of the remedy, he must be convicted of his need of the remedy and must be made willing to take the remedy; all this is the work of the Holy Spirit. The Spirit is at the beginning and the ending of all things. Rev. 1:17). (2) None are left out of the great plan of salvation, so that the atonement for sin is universal (Rev. 22:17). (3) If the sinner is finally lost and dies from this awful disease of sin he is to blame because he will not take the remedy prepared and offered.

Note—The above outline is really the introduction to a series of short articles on the "Sure Remedy for Sin" which I hope to develop from time to time.

Dr. B. B. Sayles died at his home in Coffeeville, Miss., December 10, 1925, at the age of sixty-five. He was a splendid physician, well liked and respected by all who knew him, and was proclaimed by all a good man. He leaves a wife and several children to mourn his death.

Grandpa: "Don't want to 'ave yer face washed? Why, when I was a little boy I 'ad my face washed every day!"

Gladys: "Yes, an' look at it now!"—Grand Magazine.

"Old man, I want to see those wonderful twin babies of yours. When shall I come?"

"Come around about one o'clock some morning. They are liveliest then."—Boston Transcript.

### AN APPRECIATION AND COMMENDATION

We note in the Record that Rev. C. E. Welch has resigned the pastorate of the church at Canton. His plans are not known, but there is an apprehension that he has taken the "Texas fever" again. Brother Welch is a product of Mississippi, and Texas has claimed him long enough—for fifteen years. We trust that some church in Mississippi will lay hold on him and keep him east of the river.

Rev. C. E. Welch is a preacher of unusual ability, and a pastor of admirable characteristics. He is rooted and grounded in the truths of the Bible, the fundamentals of the faith, and his messages are delivered with a love and compassion that make them both appealing and heart searching. I consider Welch

as one of our most constructive pastors, and among the ablest. And if I may, I should like to commend him to any of our churches as an undershepherd of superb qualities.

It has been my privilege to be intimately associated with Brother Welch in former years, and I have had him in meeting. I can say truly that I have never met nor been associated with two characters of more sterling worth than Brother Welch and his wife. I am taking this means of commending him and family to the churches of Mississippi, since most of his ministry has been in Texas, and they are not so well known here. I commend him without reservations as pastor or

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—J. L. Boyd.

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(William Jennings Bryan)

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## COLLEGE COLUMN

## M. S. C. W. News Notes

## The Hi-Spots

For last Sunday the high spots fell in the Whitfield Class. Juanita Lee's group had 11 present with 5 who were 100%. Eula Mobberly had 9 present with 7 who were 100%. During the past weeks the membership committee has paid 170 personal visits on the campus trying to enlist girls in coming to Sunday School. On last Sunday a group picture was made of the college girls who attended Sunday School at the First Church.

## Number of Chapters Read

By the Whitfield S. S. Class during the month of November totaled 1,065. Also a number of passages of Scripture are being memorized. The B. S. U. Council is memorizing the Sermon on the Mount.

## Christmas Gifts Again

During the past week Mrs. O. R. Griffin sent us \$5.00 to apply on our piano debt. We are certainly grateful for this. Also an unknown friend paid for the tuning of the piano. This was discovered when we requested the bill. Thanks to some friend of the work here in Columbus. Mr. W. N. Puckett led prayer meeting last Sunday and hearing the announcement about the Christmas tree for a group of children, gave a very liberal contribution to the tree. Folks are mighty good to us here!

## The Christmas Tree

Everything is ready now for the coming of Santa Claus on tomorrow night. We will have as our guests that night about 20 little children from the city. The girls have been dressing dolls and buying toys. The members of the Senior Class who are Baptists will present a pageant, and a group of girls dressed as Christmas carollers will sing the Christmas hymns. Those having parts in the pageant are as follows:

King Christmas—Marynel Williams.  
Queen Christmas—Margaret Meyers.  
Steward—Virginia Garrison.  
Courtier—Mae Scofield.  
Herald—Louise Spight.  
Light—Ruth Alderman.  
The Christmas Gifts—Mary Parkes and Imogene Cole.  
The Feast—Louise Webb.  
The Christmas Tree—Bertha Leigh.  
Decorations—Edna Wallace.  
The Bells—Frances Love.  
Snow, and Spirit of Love—Garner Walker.  
Pages—Little Claudie Locke and Roberta McClanahan.  
Santa Claus.

## Y. W. A. Work

We have enjoyed immensely the visit of Miss Fanny Traylor to our workshop. She has conducted the daily devotions at the noon hour, and also has taught a class in Y. W. A. Methods. We found to our surprise that our Y. W. A. is A-1 in every respect except that of en-

rolling three-fourths of the Baptist girls in the college. This would mean a membership of 255. Our present membership is around 25—so that is our challenge. On Wednesday afternoon Miss Traylor was present at the regular meeting of the Y. W. A. and made a splendid talk. Mrs. Earl Burris, our Counsellor, has invited the entire Y. W. A. to her home on next Wednesday afternoon. Also the Y. W. A. is taking care of gifts for seven of the children who will be at the Christmas Tree Friday night.

## Rotary Program

On last Monday some of the Baptist girls gave the program at the Rotary luncheon. Those taking part were:

Lucile Spain—A Prelude by Griegs.

Grace Watkins—Two of Daly's selections, "Da Lava Song" and "For Goodness Sake".

Vennie Lou Dabbs—"The Enchanted Vale" and "De Hoot Owl".

## Baptist Girl Leads Jr. Class

We are indeed proud of the fact that one of our Baptist girls led the entire Junior Class for the first term. This is Elizabeth Tarver of Water Valley, and it isn't the first time she has done this. Since her Freshman year she has been a leader in all of her class work. Elizabeth is a faithful member of our Membership Committee and "looks after" eleven girls for us. She finds time to attend Noon-day prayer meeting and also to take study courses. Another of our Baptist girls led her class the first month—Lurline Stewart. And the President of the large Freshman class is also a Baptist girl—Kathryn Slaughter.

## If You Would Like

To have a copy of our paper—"The Baptist Workshop" we shall be happy to send it to you if you will write asking for it. This is our Christmas issue, and contains some interesting reports of the work.

Young Lady (in distress)—"My car's stalled. Have you a spare plug?"

Farmer—"Sorry, lady; I don't chew. But I got an old seegar I kin give you."

Teacher—"Why do you always add up wrongly?"

Scholar—"I don't know."

Teacher—"Does anyone help you?"

Scholar—"Yes; my father!"

Teacher—"What is he?"

Scholar—"A waiter!"

## LEBANON ASSOCIATION

The Lebanon Workers Conference met last Monday. This Conference of the workers of the Lebanon Association was organized with the Lumberton Church on Monday after the first Sunday in November. The only churches represented at that meeting were First Church, Hattiesburg, Fifth Avenue Church of the same place, and Lumberton

Church. Though the attendance was small, and the day bad, the interest was good, and prophesied a fine work for the future. Rev. L. A. Materne of the Lumberton Church was elected Chairman, and the writer, of the Fifth Avenue Church, Secretary.

This second meeting, held with the Church at Wiggins, was much better than the first. The churches represented were: Immanuel, represented by the pastor, Brother Allen, and three other members; Brother Wilkinson, Mrs. Wilkinson, and Brother Cox. Zion Hill Church was represented by Mrs. Ott and the pastor, Brother Wilkinson. Brother Gibbs represented Perkins-ton, Big Level and Bond Churches. Lumberton Church had present her pastor, Brother Materne, and three other members including Mrs. Yawn, President of the W. M. S. Wiggins Church had the pastor, Brother Miller, and seventeen other members present. Fifth Avenue Church was represented by the pastor and Brother Moore.

The devotional was conducted by Brother Miller. He read the one hundred and sixteenth Psalm, and spoke of the word "Loyalty" being the one word that would sum up the resolution and vow of the Psalmist. This was followed by reports from all the churches represented, and was one of the most interesting parts of the meeting. These reports showed that there is the upward and forward look and progress in all the churches that reported.

An exceptionally fine feature of the meeting was a talk by Mrs. Yawn, of the Lumberton Church, on her W. M. U. work. She displayed some charts, showing the work they are doing there, and the work outlined for the coming year. This was greatly enjoyed by all. Mrs. Wilkinson asked that all the Missionary Societies of this Association elect their officers for the coming year this month, and let them take office the first of January. This is in line with the request of Miss Lackey, and with the plan for the women of all the State.

Brother Miller spoke of "Taking up the slack in the 1926 Program". A good, Spiritfull, round-up for this cause would take care of the urgent needs of our work, and would help our people. There was general discussion now on the matter of getting help to all the churches in the Association in the matter of putting on the Budget for the next year. It was decided that the proper ones to lead in this matter were the members of the Executive Committee. These are well distributed over the territory, and are in close touch with all the churches. We hope to get every church in our bounds to do this thing this year.

After closing with prayer by Brother Wilkinson, the meeting stood adjourned to meet with Immanuel Church on Tuesday after the first Sunday in January, at ten o'clock. A delightful lunch was then served by the ladies of the Wiggins Church, and we had an hour of good fellowship.

—D. A. Youngblood,  
Secretary.

## IN MEMORIAM

## Mrs. Sallie Bins

Whereas, the great and supreme Ruler of the universe has in His infinite wisdom removed from among us one of our worthy and esteemed members, Mrs. Sallie Bins, and, whereas, the long and intimate relation held with her in the faithful discharge of her duties in this society makes it eminently befitting that we record our appreciation of her: Therefore,

Resolved, That the love and ability which she has exercised in the aid of our society by service, contributions and counsel will be held in grateful remembrance.

Resolved, That the sudden removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this society, and will prove a serious loss to the community and the public.

Resolved, That with deep sympathy with the bereaved relatives of the deceased we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.

Resolved, That a copy of these resolutions be spread upon the minutes of this society.

—Mrs. S. H. Shepherd,  
Courtland, Miss.

## Mrs. John L. Buckley

Since Jehovah in His Infinite Wisdom and according to His Divine plan has borne to His Heavenly Realms the Soul of one of our most valued, honored and loved members, Mrs. John L. Buckley, we bow in humble submission to His Divine will and power, striving each day and under each trial to say, "Thy will be done"; yet we pray our Heavenly Father to fill with His consoling power and loving kindness, the vacancy in our Sunday School and church membership. She was a very helpful, progressive, and far-seeing member of the Enterprise Baptist Church since her childhood, and was always glad to comfort the sad, visit and minister to the sick and help the weak. We all realize her departure is our loss and her gain.

Therefore, be it resolved:

First, that in realization of God's Omnipotence, and in compliance with His command, we may draw closer to Him and to each other in loving service, striving thus to emulate the example of our dear sister who has preceded us to receive her reward for faithful and loving service.

Second, we extend to the sorrowing family, relatives and friends our heartfelt sympathy in their bereavement and entreat them to be comforted, for "We sorrow not as those who have no hope".

Third, we further resolve that a copy of these resolutions be sent by the Sunday School to the Baptist Record for publication, a copy to be filed with the church clerk to be spread on the minutes of the church register and a copy be presented the



husband and family of our deceased sister, Mrs. Lida Buckley.

Respectfully submitted,  
Mrs. S. H. Andrews,  
Miss Beatrice Bell,  
R. L. Ward,  
Committee.

#### Rev. F. M. Breland

On July 6, 1925, the beautiful life of our beloved brother, Rev. Francis Marion Breland, came to a close. He was born in the southern part of Neshoba County, Mississippi, May the 6th, 1866. He joined the Missionary Baptist Church at Mt. Sinai in the year 1884, where he remained a member until his death. He was ordained to the full work of the gospel ministry by the church at Mt. Sinai in the year of 1897.

He served churches in all parts of Neshoba County and other counties. Among the churches served by him were Mt. Sinai, Goodhope, New Blackjack, Philadelphia, Linwood, Ebenezer, High Hill, Neshoba, Bluff Springs, Pearl Valley, Pleasant Dale, Beulah, Newton County, and others.

He was married to Miss P. P. Kirkland March 2, 1880. To this union were born two girls, Ina and Cola. His wife died in 1893. He then married Miss Lula Wilson in 1899. To them six children were born—Frank, Neva, Johnie, Howard, Wilburn and Ruby Kate. All children are still living. Though in poor health for some time, his going was a shock to the community, having conducted a funeral service only the day before his death.

He came from a family of preachers. His father, three brothers and four nephews were ordained to the full work of the ministry. In the home going of our brother, friend and neighbor our community and church have sustained irreparable loss, but we rejoice that we grieve not as those who have no hope, and we should strive to keep before us the ideals and examples of his richly matured life, that our days may be long in the service of the Lord. Therefore, be it

Resolved, That we extend sympathy to the beloved family. May God's sustaining blessing be theirs, is our prayer. Be it further

Resolved, That a copy of these resolutions be furnished the Baptist Record for publication, and a copy be sent the family, also this resolution be recorded on the minutes of Old Mt. Sinai Church.

Mrs. B. B. Allen,  
A. F. Dearing,  
Mrs. J. M. Parker,  
Church Committee.

#### Mrs. Lany Elizabeth Ellis

Mrs. Lany Elizabeth Ellis departed this life December 4th, 1925, age 67 years 11 months and 3 days. Mrs. Ellis was the wife of Gabriel E. Ellis, who died 21 years and 10 months ago. Sister Ellis had two sons and one daughter to pass away before her. She leaves two sons, J. C. Ellis, Bucatunna, Miss., and F. P. Ellis, Waynesboro, Miss., and two daughters, Mrs. G. W. Kelly, Heidelberg, Miss., and Mrs. Ellis Hays, McComb, Miss., and a host of friends and relatives to mourn

her departure, but we sorrow not as those who have no hope, for we know our loss is her gain. Sister Ellis surrendered her heart and life to Jesus early in life and was baptized into the fellowship of Salem Baptist Church near Vossburg, Miss.

Sister Ellis was a faithful wife and affectionate mother, and a true friend to all. May our Heavenly Father comfort the bereaved, is the sincere prayer of a true friend.

Funeral services were conducted by the writer, Rev. W. O. Carter and Rev. Hays, Sunday morning, and burial was in Waynesboro Cemetery.

—L. E. Lightsey.

#### Obituary

Judge S. M. Barefield, one of the most distinguished and honored citizens of this section of country, died at his home in this city, Nov. 3rd, 1925, age 72 years, 6 months and 13 days.

He had been a member of the Hollandale Baptist Church for one half century, and a highly esteemed member of our Board of Deacons.

His wife and two children preceded him to the world eternal, and one daughter, one son, several grandchildren, and two great-grandchildren survive him.

After a brief funeral service by his pastor, his body was laid to rest by the Masonic Lodge of this city, in which he held honored membership.

He died as he lived in the triumphs of a living faith in the Son of God. Blessed is his condition.  
—B. F. Whitten,  
Hollandale, Miss.

#### MANSFIELD, LA.

A hundred or more Louisiana Baptist preachers are expected to attend the Fourth Annual Victorious Life Conference, to be held at Mansfield, Louisiana, January 31st to February 5th, 1926, under the auspices of the First Baptist Church. A strong program and faculty will be provided for this season of study, prayer, inspiration and praise, which has come to be an annual event of the first magnitude in the denominational life of the state.

In addition to B. Y. P. U. and Sunday School study classes in many subjects, and four hours of teaching for country preachers daily by Rev. H. R. Holcomb, Dr. E. D. Solomon, Louisiana's beloved state board secretary, will speak Monday night, Tuesday morning and Tuesday night.

Dr. M. E. Dodd, pastor of the First Church, Shreveport, will deliver four great inspirational and expository addresses on the great chapters of the Bible.

All preachers who attend the conference will be entertained in Mansfield's comfortable and commodious homes. There will be hours of enjoyable fellowship, also, in the dining room of the church, where luncheon and dinner will be served daily.

Wife (paying unexpected call at the office): "You told me, John

Henry, that your new typist was an old maid."

John Henry (flustered): "That's right, dear, she's away ill today and sent her granddaughter instead."—London Opinion.

#### DERMA

The Baptist Church here and at Pittsboro have organized a full time work and called Rev. F. Z. Huffstatter, who has just graduated from The Theological Seminary, at Fort Worth, Texas. Brother Huffstatter will reside at Derma, as the parsonage is to be here.

He is an able, Godly man, sound in the faith and zealous in the work and enters upon the new field with very bright prospects.

Our county is developing fast in material and progressive ways and the Kingdom work is progressing nicely, as several churches have doubled their time and Calhoun City went full time and our religious work is very encouraging and our high schools doing fine work

and we are fast coming to the front in every phase.

—W. M. Shelton, Reporter.

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## FIFTH SUNDAY MEETING

The Kemper County Association held its fifth Sunday meeting with the Electric Mills Baptist Church.

Devotional—by Mr. W. P. Hollis, after which Rev. J. H. Newton was elected Chairman and Mr. W. P. Hollis, Secretary.

Rev. J. L. Williams discussed the importance of co-operation of the churches of the Association.

Mr. S. C. Trammel and Mrs. S. L. Morris then discussed the characteristics of a good Sunday School teacher. Under what conditions is a church member excusable for leaving his church services on the Lord's day, was discussed in a very interesting manner by Messrs. E. E. Hall and J. D. Wallace.

The sermon of the day was preached by Rev. S. L. Morris, after which we adjourned for dinner, all visitors going to the hotel as guests of the Sumter Lumber Co.

Mr. C. V. Walker led the devotional for the afternoon session.

Mr. J. H. Newton and Robt. Bell discussed the subject, "Shall We Stand By Our 1926 Program?"

Mrs. John A. Clark read an interesting paper on W. M. U. work in our Association.

A motion was made and carried to let the meetings begin on Friday night and extend through Sunday in the future.

The meeting was then adjourned, and we left feeling that we had had a very profitable day.

Yours in the work,

—W. P. Hollis.



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NASHVILLE, TENNESSEE

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GROWN-UP BELIEVERS

## THE TOLLGATE

## THE UNIVERSAL FEE

You can't get thru without paying. That does not make provision for the man who ought to get thru free. God makes no exceptions. The only places recorded where God has let people go by without cost were miracles and he even wrought these at the instance of faith.

## GOD PAYS OFF

The whole Southern Zion today is at that place where our labors, taken for their full face value, supplemented by the grace of God construed in its most lenient usage, have brought us. Every pastorate, hard or easy, is at that same place. Individual lives, physically, mentally and spiritually, stand at the same place.

## THE DEVIL SETS THE PACE

According to the Literary Digest there are 222,240,000 readings of sex-thrill magazines every year in the good old U. S. A. Some twenty of these magazines are published. Five new ones are organized in this year and are prospering. Many of these are so obscene and libidinous that they make no effort to send them thru the mails fearing that they might receive orders from the Postal Authorities to stop publishing altogether. They use the express service to avoid this exigency. In a small town in Ohio, it is cited that out of 110 weekly and monthly periodicals on sale, 68 were either out and out devoted to "sex-stuff" or were so close to the border line as to be almost over it.

## CAUSE FOR REJOICING

Rather than cause for discouragement, we may well find these facts to be sources of optimism. If the Devil can enter where he has no right; if he can pollute the pure minds of boys and girls, yes and older people, without the semblance of right or purpose except to destroy—what may not God's people do if they will but bestir themselves. Many times we have thought of the sacred words of God's Book, "Whatsoever a man soweth that shall he also reap" as being peculiarly applicable to the wrong doers who will some day have a bountiful harvest of sins to reap. This statement ought the more to cause God's people to enter labor with high hearts and hopeful spirits. We will reap many times over what we sow of good.

## MAKE USE OF THE GREATEST POWER AT HAND

The printed word is the most powerful controller of thought today. The mail order houses flourish with only the power of the printed word to push their sales. The almost universal use of cigarettes today is largely due to the enormous amount of billboard and newspaper advertising; automobiles came under the same influence. We think people naturally want cars; at any rate the manufacturers spend millions of dollars yearly telling the people of their fine qualities. The printed word ought to be working for the church in your community. It ought to be helping the Pastor and Deacons in their work. It can, if you want it; it will, if you only consent.

## CLEARING UP NEW GROUND

The Circulation Department of the Record is meant to plow the fertile lands of the state for subscriptions. And during the new year, we mean to secure ten thousand new subscribers. The Circulation Department cannot plow where the ground has not been cleared; it cannot plow where the fences are up; it cannot go thru gates which are locked. But where the pastor is willing, with a few helpful words, and the Deacons want to see something growing, the matter has always been easy—just work hard and results are bound to show up.

## THE PASTORS MEAN BUSINESS

In a recent letter to all the pastors of the state, the opinion of each pastor was asked, and to date with almost unanimous voice, the Pastors say, "We are for the Record—We like it, and we believe work will put it in the homes of the Folks." That sounds good. It means that there will be a new Record set for the Record during the new year.

## WILL YOU JOIN HANDS?

"As a man thinketh in his heart, so is he?" If we forget some of our weakness and use some of the strength that we already now have, how we will make our respective fields of labor bloom. The Baptist Record in the homes of all your folks or a large part of them will mean more thinking about every line of work you are trying to do. It covers everything the church stands for. Will you use some of your spare time to help yourself to a great help?

## NO TIME LIKE THE PRESENT

See that there is an every-member-visit early in the new year, urging subscriptions to the Baptist Record. Folks have gotten the habit of waiting until some one comes to see them.

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